The *Nauras* of
Ibrahim Adil Shah II (1580-1628)
a Royal Adil Shahi
Library MS.
written in A.D. 1613.

INDIAN HISTORICAL RECORDS COMMISSION

★

30th Session, Hyderabad, 1954

★

SOME ASPECTS

OF

HYDERABAD

★

PUBLISHED FOR THE CENTRAL RECORDS OFFICE, HYDERABAD, BY THE DEPARTMENT OF INFORMATION AND PUBLIC RELATIONS, GOVERNMENT OF HYDERABAD

President of the Session: Shri HUMAYUN KABIR

★

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INDIAN HISTORICAL RECORDS COMMISSION

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GOVERNMENT PRESS, HYDERABAD, 1954.

THE ARCHIVES OF HYDERABAD

THE Central Records Office, Hyderabad, is at once the treasure house and the custodian of all non-current records of Government offices in the State. To this end it advises the various Departments on the care, preservation and weeding of the official papers held by them.

The twofold objective of the Central Records Office, which functions under the administrative control of the Education Department of the State, is to help scholars in salvaging the heritage of the past and to facilitate the use of records in the business of the Government. By its work the Office has not only prompted the Government to make increasing use of its services but has aroused public interest in historical documents.

The early history of the Central Records Office goes back to the Daftar-i-Diwani, Daftar-i-Mal, Mulki, Darul-Insha, etc., which were the fountains of authority functioning directly under the Asaf Jahi rulers and their deputies, the Madarul-Mahams.

The administrative setup, civil and military, under Asaf Jah I was in many respects similar to the Moghul administration, and matters pertaining to military supervision such as the appointment, posting and dismissal of the rank and file; the appointment of revenue officials, farmers of revenue, police functionaries; the control and supervision of revenue and disbursement, and all categories of accounts; the grant of titles and sanads for the various grants; maintenance of troops, Waqai-Nigari, settlement of the boundaries of villages—and in fact all State business—was dealt with through the Daftars of Diwani and Mal, which served as the central offices of the Government.

When Sir Salar Jung I became Prime Minister, the same system of administration was followed, but during his regime it was replaced by him by new offices like the Accountant-General's Office; the Central Treasury and various Secretariats. In the new regime, although the Daftar-i-Diwani and the Daftar-i-Mal ceased to exercise the executive functions allocated to them until then, nevertheless, since the grants were continued, the work of issuing sanads in regard to land and cash grants continued to be done through these Daftars, and the verification of such sanads and grants is still included in the functions of these Daftars.

The immense value of these Daftars lies not only in the conservation and maintenance of records of the grants but they also serve as the repository of documents consisting of valuable material bearing on Indian history in general and Deccan history in particular.

In the beginning, the Asafia riyasat was comprised of the following six subas:

(1) Khujista-buniyad, Aurangabad
(2) Berar
(3) Daruzzafar, Bijapur
(4) Khandesh and Burhanpur
(5) Farkhunda-buniyad, Hyderabad
(6) Muhammadabad-Bidar

The administration of these six subas, pertaining to the management of Sar-basta and Ijara, *i.e.*, farming of land revenue, the appointment of Collectors, the issue of sanads regarding various land and cash grants such as Jagir, Inam, Deshmukhi, Vatan, Maqta, etc., as conducted and executed

through the Diwan and the Peshkar, were entirely dealt with by the following Daftars:

(1) Daftar-i-Diwani

(2) Daftar-i-Mal

(3) Daftar-i-Darul-Insha

(4) Daftar-i-Peshkari

(5) Daftar-i-Mulki

In addition to these Daftars, there existed also other subsidiary Daftars which came into being from time to time, such as the Daftar-i-Istifa, Daftar-i-Manasib-o-Khitabat (dealing with the conferment of titles, honours and ranks) and the Daftar-i-Mawahir (controlling the manufacture of seals and badges), Munshi Khana-i-Khurd (Darul-Insha), Bakhshi-giri (Paymaster's Office), and Qanun-gowi-wa-Chak-bandi (Settlement of the boundaries of lands and villages), and which were amalgamated with the Daftar-i-Diwani. Here is a brief account of each of these Daftars:

DAFTAR-I-DIWANI. This Daftar controlled the civil and military administration of the four subas of the Deccan, namely, Aurangabad, Berar, Bijapur, and Khandesh including Burhanpur. The Daftar was under the custody of an old noble Brahmin family of the Deccan, Raja Rai Rayan Amanat-want Bahadur, known as Sar Daftar or Daftardar.

During the Premiership of Sir Salar Jung I, when the whole administrative system underwent a change, the executive functions of this Daftar were transferred to various new departments, but matters pertaining to the grant of land or cash were still dealt with through the Daftar-i-Diwani. In 1303 Fasli (1893 A.D.) the Nizam's Government assumed control and placed the Daftar under the Finance portfolio.

The documents in the Daftar-i-Diwani are estimated as follows:

Sanads and documents	20,18,138
Old files	16,185
Registers	502

DAFTAR-I-MAL. This Daftar controlled the administrative matters of the two subas, Hyderabad and Bidar. It was also in the custody of an old and distinguished Kayasth family, Raja Rajman Raja Shiv Raj Dharam-Want Bahadur Asifjahi, known as Sar Daftar or Daftardar.

In the regime of Sir Salar Jung I, this Daftar,

like the Daftar-i-Diwani, confined its functions to supervising the work of issuing sanads regarding various grants and the verification of grants, and attestation of documents.

In 1334 Fasli (1925 A.D.) the Daftar was amalgamated with the Daftar-i-Diwani and was placed under the Finance portfolio. Three other daftars—the Daftar-i-Manasib, Mawahir and Qanungowi—were also taken over from hereditary custody and made over to this Department.

The approximate numbers of papers of the Daftar-i-Mal are as follows:

Sanads and documents		59,82,984
Old files	:	23,128
Registers		240

DAFTAR-I-DARUL-INSHA. This Daftar came into existence in the reign of Nawab Mir Nizam Ali Khan Bahadur. In the context of conditions then prevailing, it began to function on the pattern of the Foreign and Political Department of today.

It entered into correspondence with the Moghul Emperors, the Maharattas and the neighbouring States, the Governor-General of India, and the Governors of the presidencies and others. It was instrumental in the negotiations for peace and alliances, etc. One thousand three hundred and eighty-two files, composed of 7265 pages, instituted by this Daftar, have been handed down to the Central Records Office, and their disclosures on the foreign and political activities of this Daftar are remarkable indeed. Nawab Aitesam-ul-Mulk, the Mir Munshi (Officer in charge) of this Daftar, supervised this work. In 1347 Fasli (1938 A.D.) this Daftar, which was then under the custody of Mir Suleiman Ali Khan, grandson of Nawab Rasheed-ul-Mulk, was added to the Daftar-i-Diwani as a subsidiary office.

DAFTAR-I-PESHKARI. This Daftar served as the office of Darul-Insha, pertaining to the periods of Raja Chandu Lal and Raja Ram Bakhsh, who were Peshkars. It maintained records of all the original drafts and orders, endorsed by these two Peshkars, and these records assist in attesting the sanads issued through the Daftar-i-Diwani and Mal. Maharaja Sir Kishen Pershad Bahadur, Yamin-us-Sultanat, the Peshkar, inherited the custody of this Daftar, and after his death, in 1351 Fasli

SOME ASPECTS

(1942 A.D.) it was amalgamated with the Daftar-i-Diwani.

The documents in this Daftar are approximately as follows:

Sanads and documents	86,490
Old files	27,000
Registers	684

DAFTAR-I-MULKI. This Daftar formed the Daftar-i-Darul-Insha of the periods of Nawab Siraj-ul-Mulk, Nawab Mukhtar-ul-Mulk, and the later Prime Ministers. It contained the original drafts of the sanads and the orders issued during their respective terms of office. Besides, it dealt with all administrative matters and political relations between the Nizam and the British Government at the time, and preserved the agreements and treaties concluded between the Governments.

In 1338 Fasli (1929 A.D.) the Atiyat Section of this Daftar was transferred to the Daftar-i-Diwani. The documents in this Daftar are as follows:

Sanads and documents	1,79,790
Old files	16,662
Registers	1,175

DAFTAR-I-ISTIFA. This Daftar, as its name signifies, performed the special function, in accordance with the old procedure, of preparing and maintaining duplicates of the orders and sanads issued through the Daftar-i-Diwani. Military accounts are also preserved in this Daftar.

In 1314 Fasli (1905 A.D.) this Daftar was transferred to the Daftar-i-Diwani from the custody of Shri Srinivas Rao Jagirdar.

The documents in this Daftar are estimated as follows:

Sanads and documents	46,125
Registers	438

DAFTAR-I-MANASIB-O-KHITABAT. This Daftar maintained records of titles, honours and ranks, etc., conferred on distinguished and notable personages in recognition of their meritorious services by the Rulers of the Asafia dynasty. Further, for the general verification of grants, reference is also made to this Daftar in regard to titles, honours, ranks and the names of the grantees, and to determine the period of the grantee of the sanads in accordance with the titles, etc. The documents in these Daftars are as follows:

Documents	4,637

Old files	293
Registers	9

DAFTAR-I-MAWAHIR. It had been the custom to make seals of two kinds, the first being larger, containing the titles and designation of the office held by the person concerned, while the second was of a smaller size, containing his name and the titles, which was affixed on papers in place of his signature. The arrangement of such titles and names and the size and script, etc., was governed by an oldstanding usage and custom, and this was supervised by this Daftar in regard to all seals and badges. The Royal Seal, the seal of the realm, and also seals for all Government officials, title-holders, British Residents, Begums of the royal household, nobles, jagirdars and mansabdars, were prepared through this Daftar ; even today, the seals of all the Government Departments and badges are made through the intermediary of this Daftar.

The record of the impressions of the seals and the documents in this Daftar are approximately as follows :

Impressions of seals, etc.	41,601
Parwanas (orders)	213

MUNSHI-KHANA. During his Premiership, when Sir Salar Jung replaced the old system of farming land revenue by posts of Taluqdars to collect revenue and administer other connected matters, this Daftar, along with the Accountant-General's Office, came into being to maintain official correspondence and convey administrative orders and instructions to the Taluqdars for the discharge and the execution of their functions and duties, which were similar to the work done by the present Revenue Department. In the year 1348 Fasli (1939 A.D.) this Daftar was transferred to the Daftar-i-Diwani from the custody of the Accountant-General's Office.

The approximate numbers of papers in this Daftar are as follows :

Documents, etc.	2,38,739
Old files	46,152
Registers	1,764

DAFTAR-I-BAKHSHIGIRI. In the past the military administration was divided into and conducted by several Serishtas, or minor offices, and the Serishta under the custody of Raja Shiv Raj Bahadur was on his death, at first transferred to the

SOME ASPECTS

Nazm-i-Jamiat (Irregular Army Department), but later on in the year 1347 Fasli (1938 A.D.) this departmental record was amalgamated with the Daftar-i-Diwani.

Documents under this category are estimated as follows:

Sanads and documents	27,300
Old files	9,786
Registers	779

DAFTAR-I-QANUN-GOWI-WA-CHAK-BANDI. Formerly, when disputes arose regarding the boundary lines of the villages and lands, the clerk of this Daftar was deputed to proceed to the spot of the dispute and prepare a Chak-nama after the inspection of the land in question, indicating therein its area and boundary lines, marked by him. The record of the Chak-bandi thus prepared has been preserved in this Daftar, and in addition to this, it contains a record of documentary papers, like sale deeds, bestowal deeds, and bonds, which are utilised for verification in matters referred to this Daftar.

The numbers of documents, etc., are as follows:

Documents, etc.	9,751
Old files	1,294
Registers	4

Besides all the Daftars mentioned above, documents and records to which reference is made in the verification procedure of grants, and other archives that bear historical value are from time to time being transferred to the Daftar-i-Diwani and Mal from other Departments. The following may be mentioned here:

DAFTAR OF THE MOGHUL EMPERORS. The official documents and papers belonging to the reigns of Shah Jahan and Aurangzeb, kept in the Ṣubedar's office at Aurangabad, were removed to the Daftar-i-Diwani, in 1325 Fasli (1916 A.D.). The greater part of these archives pertains to the military administration of the Moghul Emperors, and are about 1,85,000 in number.

Papers of Khazana-i-Amera: In 1351 Fasli (1942 A.D.) account papers like daily account books (Siyahas) and ledger books of receipts and disbursements were received, in the Daftar-i-Diwani, for preservation. These papers amount to nearly 13,09,025.

Papers relating to mansab and cash grants: In

1351 Fasli (1942 A.D.) documents and the files of the Inam Inquiry pertaining to mansab and cash grants, comprising various Serishtas, *i.e.*, minor offices, were transferred to the Daftar-i-Diwani.

The numbers of such documents, etc., in this office, are as follows:

Documents	17,000
Old files	3,375

Papers relating to the Inam Inquiry Land Grants: In the regime of Nawab Sir Salar Jung Bahadur in regard to the investigations that were being made into the nature of grants, etc., like Jagir, Inam land, Watan, Deshmukhi, and Rusums (fees), as well as their validity and the legitimacy of the claims of the grantees, statements showing the particulars and nature of the grants, rusum, etc., were prepared. At the end of each inquiry thus made, a muntakhaba was issued in favour of the grants, which is considered to be equal to a sanad. The duplicates of the muntakhabas issued were sent to the Daftar-i-Diwani and the Daftar-i-Mal, according to the respective divisions of the subas in relation of these grants. Even today the duplicates of such muntakhabas and the memorandums, containing the changes made from time to time in their entries, are being sent to these Daftars from the Atiyat Sections of the Government and also from the Sarf-i-Khas-i-Mubarak, and their entry is taken, in registers, kept separate, for each district.

The numbers of muntakhabas, memorandums and statements in this Daftar are as follows:

Statements and muntakhabas	45,346
Files	4,454
Registers	238

MINE OF INFORMATION

The old records of the administrative offices of the State mentioned form by themselves a mine of information. To these have been added a considerable mass of historical documents and books, both printed and MSS., relating to the Moghul period and to the Asaf Jahi rulers of Hyderabad. More and more records are coming in from Government offices. The approximate number of all these papers is estimated at about two crores, which are mostly in Persian. Marathi, Urdu and Telugu

records also form a portion of the huge collection.

A heavy consignment of records has also been received relating to the Political, the Constitutional Affairs, the Army, the Bab-e-Hukumat and Home Departments, etc., which number about eight lakhs. Weeding is in progress to pick out records of historical value and preserve them.

The Rani Sahiba of Gangakhed has kindly donated a very large collection of records, which promises to be of immense historical value.

A noble of Hyderabad, Nawab Enayat Jung Bahadur, has also promised to give his collection of rare and valuable papers to this Department. The Department trusts that this example will be followed by others in possession of historically valuable records.

These records cover all aspects of life, political, economic, social and cultural, and yield fascinating and authoritative materials for the reconstruction of the history of Hyderabad.

PRESERVATION OF RECORDS

Location and accommodation are important factors

in the scheme of preservation. The Central Records Office is accommodated in two wings of a building named "Iram Manzil." Its location on an elevated piece of land gives it the natural advantage of fresh and pure air in plenty. It is a pucca building, well designed and ventilated.

Every possible care has also been taken to afford the maximum amount of protection to the records. A large portion of them is deposited in steel almirahs made specially for the purpose. The other portion, made up into bundles, is wrapped in pieces of thick cloth and placed on specially made racks. Flit spraying and vacuum cleaning is done regularly at fixed intervals. Naphthalene balls are used. Damaged and decaying documents are repaired and worn volumes rebound. There is a special staff skilled in the treatment of papers.

CONTACT WITH OFFICIAL BODIES

Although the Jagirs have been taken over by the Government, the Atiyat Department and the Jagirdars have been approaching the Department for

verification of grants and award of copies of sanads and other documents in connection with pending cases. The number of such cases is considerable.

The Government has also been contacting the Department to ascertain the import and meaning of the technical terms in vogue during the previous administration and the procedure adopted in the past in a given case. This work, requiring a comprehensive insight into the history of the previous administration, is steadily increasing.

RELATIONS WITH WORLD OF SCHOLARSHIP

The Department has taken various measures to afford facilities and render the records available to research scholars. Rules for access to the records have been formulated and published in a small booklet for the guidance of research scholars. A complete set of lists and catalogues of all classes of documents and reference books has been prepared and maintained. Other steps are also under way further to facilitate researches.

The result of these measures has been an encouraging response from research scholars which is evident from their increasing visits to the reading room of the Department.

LIBRARY

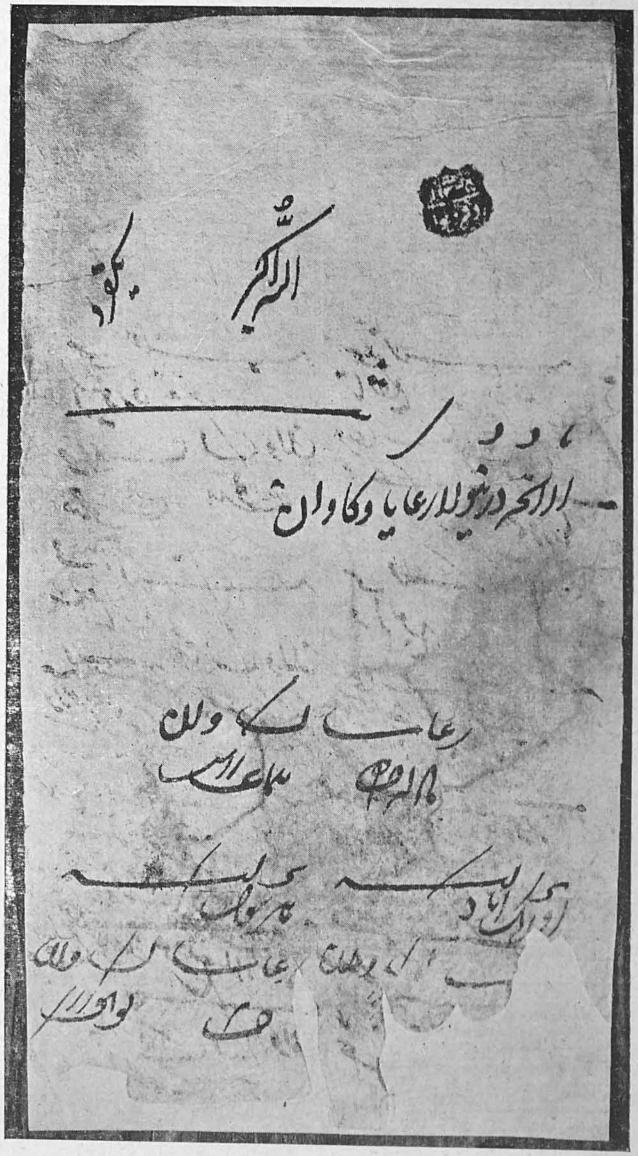
There is a library also attached to the Department, which forms an indispensable adjunct for consultation and reference. It contains not only books on the old administrative procedure but also dictionaries and histories, particularly relating to the Deccan and Hyderabad, and also rare and valuable MSS and printed books in Persian, English, French, Urdu and Marathi.

PUBLICATION PROGRAMME

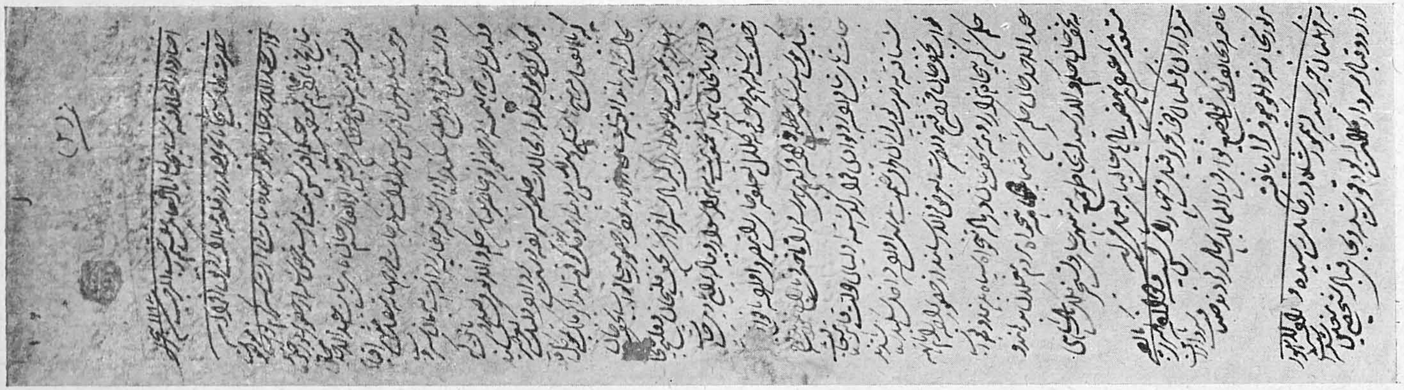
A five-year publication programme has been drawn up. The three branches of this Department, namely (1) Mughlia, (2) Asafia and (3) Marathi, have been making researches on the Moghul period and on the Asaf Jahi rulers of Hyderabad. Sorting, classifying and cataloguing, etc., of the papers is also being done side by side.

The following books have been published:

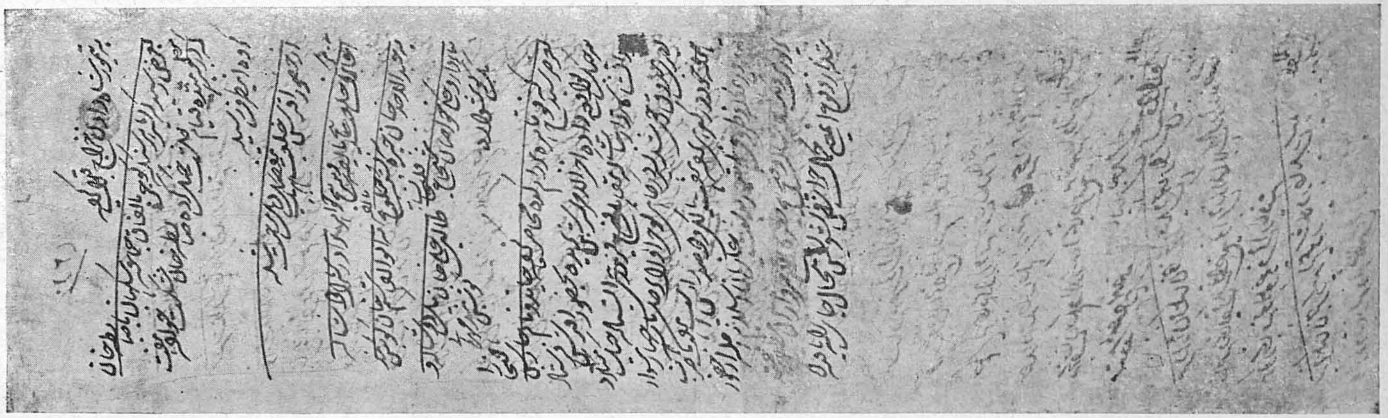
(1) *Daftar-i-Diwani and Mal* (Persian)



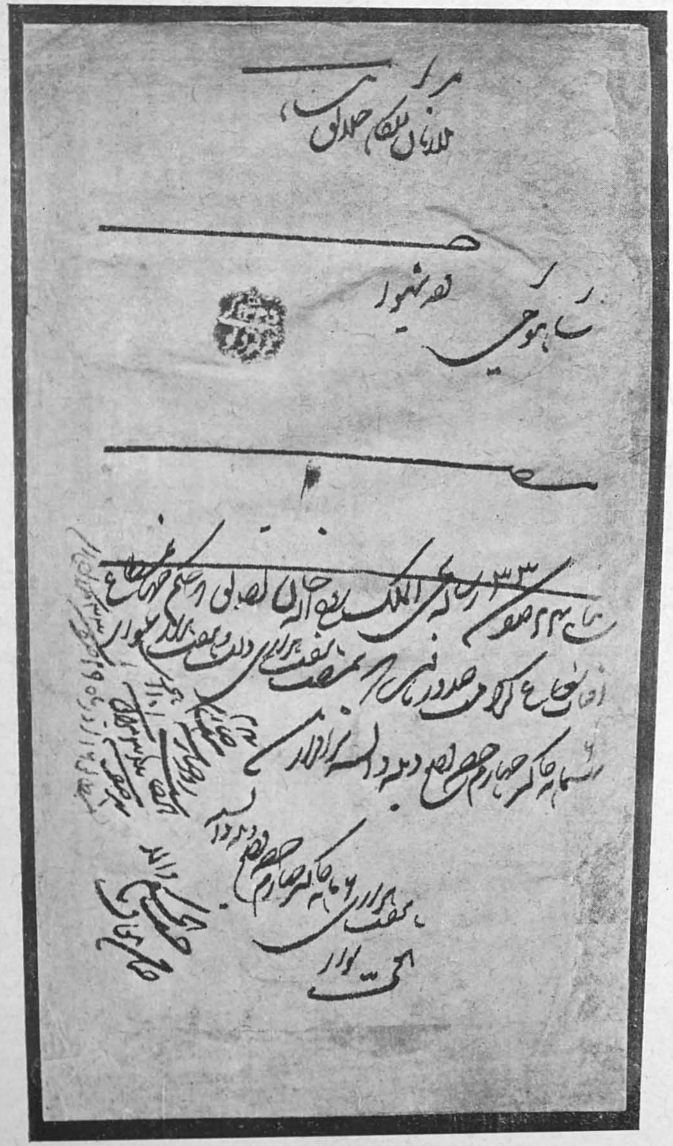
Memorandum on enumeration of people and cattle of the *parganas* of Aurangabad in Shah Jahan's reign
—*A.R. No. 416*



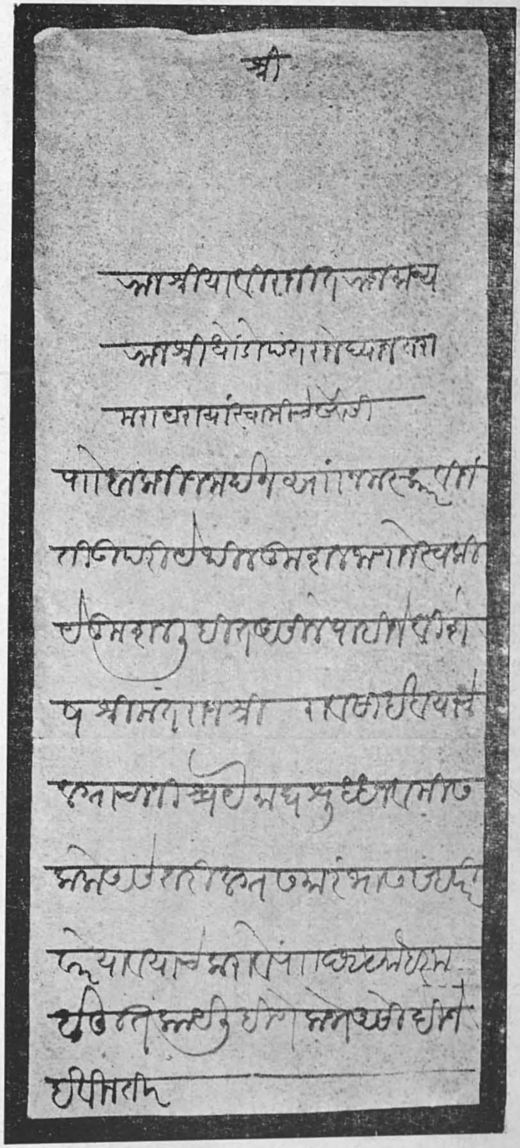
Newsletter from Shahjahanabad



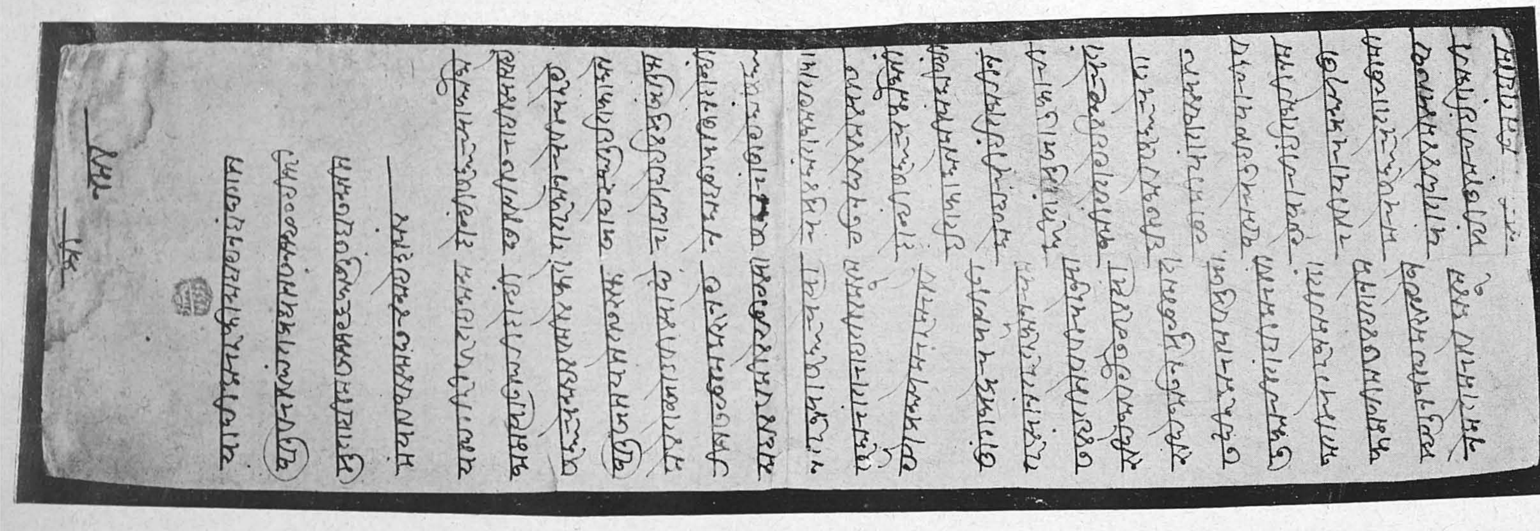
dated 7 Rajab 1187 A.H. (1773 A.D.)—*A.R. No. 190*



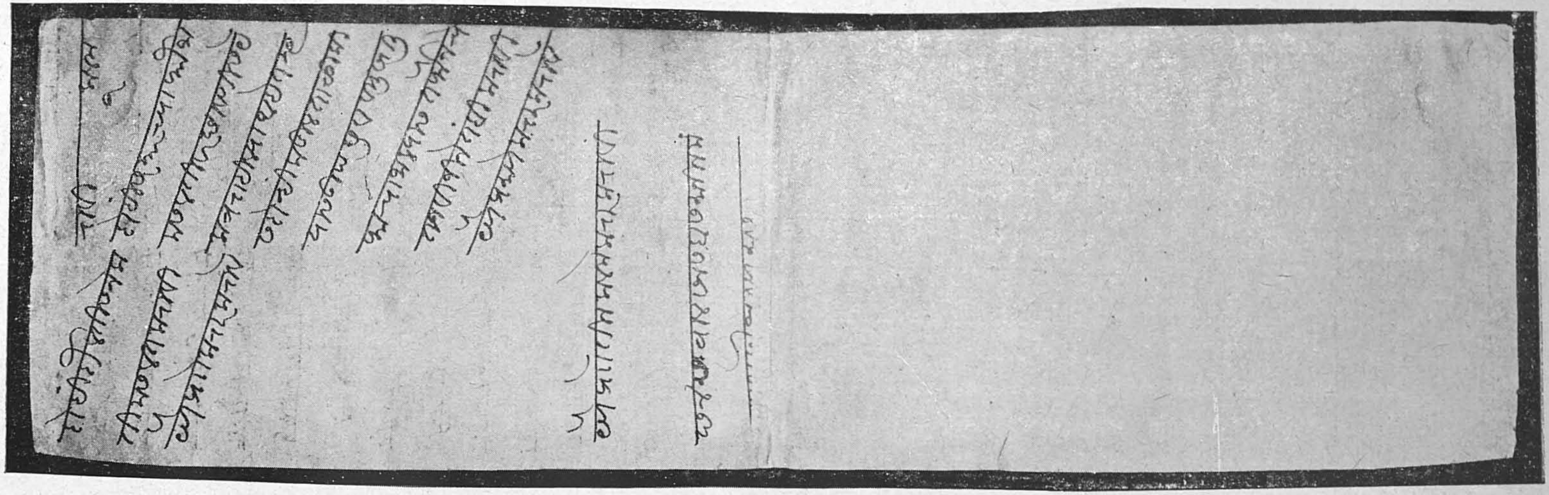
Grant by Aurangzeb
of *Mansab* of 7,000 *Zat* and
7,000 *Sowar*
to Shahu,
grandson of Shivaji
—*A.R. No. 21*


श्री

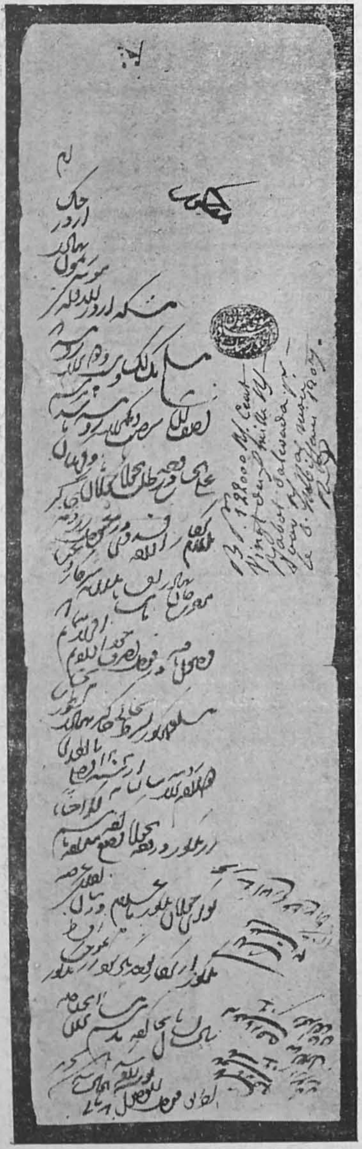
A letter dated 31st December, 1782,
from Nana Farnavis
inviting Dhondaji Shankar to attend
the wedding of Peshwa Madhav Rao II
—*A.R. No. 1388*



A copy in Marathi of the Covenant dated July 30, 1786 between Peshwa Madhav Rao II and the



Nizam regarding the division of the territory of Rachur Doab acquired from Tipu Sultan —*A.R. No. 844*



A document dated 1207 A.H. (1792 A.D.) relating to the payment made towards arrears of the French Troops under Raymond, bearing his signature
—*A.R. No. 4629*

It forms a classwise introduction to the papers and documents preserved in the Department.

(2) *The Selected Documents of Shah Jahan's Reign* (Persian with English summaries).

Selected documents have been published which throw light on the various aspects of life of the time.

(3) *Modern Chronology of Hyderabad* (Translated from Persian to English).

This gives an account of the events which took place in Hyderabad during the reigns of the early Nizams. It is datewise and is written by one closely associated with the royal court and the nobles.

(4) *Waqa-i of the Deccan* (Persian with English summaries).

It is a chronicle of the time of the Moghul Emperor Aurangzeb and contains news reports throwing flashes of light on the day-to-day occurrences of the period.

(5) *Poona Akhbars, Vol. I* (Marathi with English summaries).

A Marathi publication containing news-letters written by Haibat Rao Gopal who was posted at the Peshwa's Court at Poona and charged with the duty of informing the Nizam with what was happening there from day to day presents a lucid picture of the chaotic conditions after the murder of Narayan Rao, the Peshwa, the doings of Hyder Ali Khan and Tipu Sultan, etc., and the history of Maharattas.

(6) *Sanpuri Bakahar* (Marathi with English summary).

A daily chronicle written by a dependent of Raja Rai Rayan Bahadur or the Jagirdar of Ganga Khed. Amongst other things, it throws light on the secret workings of Balaji Vishwanath in support of Sahu and the relations of the Maharattas with the Nizam.

The great mission of salvaging the treasures of the past which the Government of India have undertaken has added another important function to the Central Records Office by the constitution of the Regional Survey Committee. The Director of the Central Records Office is the ex-officio Secretary and Convener of the Committee and the staff has been entrusted with the growing work of the Committee.

It is the aim of the Central Records Office to make itself increasingly useful both to the Government and to the public.

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(6) *Sampat Bahadur* (Marathi with English summary).

A daily chronicle written by a dependent of Raja Rao Rayan Bahadur or the Jagirdar of Kanagi Khera. Amongst other things it throws light on the secret workings of Balaji Vishwanath, a support of Sahu and the relations of the Maharattas with the Nizam.

The great mission of salvaging the treasures of the past which the Government of India have undertaken has added another important function to the Central Records Office by the constitution of the Regional Survey Committee. The Director of the Central Records Office is the ex-officio Secretary and Convener of the Committee and the staff has been entrusted with the growing work of the Committee.

It is the aim of the Central Records Office to make itself increasingly useful both to the Government and to the public.

HYDERABAD—1953

N the new and free democratic setup of Hyderabad, the Government and people, working together, are moving irresistibly toward the goal of a welfare state.

With its policies and programmes aimed at setting free the springs of creative energy among the people at large, Governmental leadership has lent content and direction to the public effort. Throughout the State, entire village communities are being lifted out of their state of debt and desperation onto the broad sunlit uplands of fruitful self-help and co-operative endeavour.

In the squares of Hyderabad and Secunderabad, on the red chalka soils of Nalgonda and Warangal, along the banks of the swift-flowing Tungabhadra, in the humble hamlets of Marathwada, the lights are going up—the lights of a prosperity that will spell happiness to the individual and strength to the State.

Peace has reigned in the State. There have

been a few instances of restiveness among labour, but the Government's policy, which has broken new ground in many directions, and is committed to a fair deal for the worker, has taken care of this aspect of administration. Otherwise all has been quiet in the realm of law and order, with a marked downward trend in the incidence of grave crimes. Economies in police expenditure have resulted in a saving of Rs. 32 lakhs. Jail administration is being reformed and humanized with the object of reclaiming criminals to society.

Thanks to a number of quick and decisive steps that the Government has recently taken on his behalf, the farmer is coming into his own. The Tenancy Act just passed by the State Assembly virtually makes the farmer the owner of the land he cultivates. The Act limits the size of holdings*, places absentee landlordism at a severe discount, and preserves the land in the hands of *bona fide* agriculturists. The rights of landlords in regard to eviction of tenants, resumption of land and levy of rent have been strictly regulated. These restrictions must result in gradual dismemberment of large holdings, and in due course an economy of "family farmers" will no doubt replace the present uneven distribution of land. The Act has already brought into being nearly seven lakhs of protected tenants.

The same objective of helping the small man is behind the extension by the State Government for another three years of the special rules facilitating the allotment of lands under Acharya Vinoba Bhave's Bhoodana Yagna. At the end of 1953 the extent of land given to the Yagna mounted to 73,258 acres, of which 10,354 acres have been distributed to 2,199 landless families.

* A "family holding" has been defined as a piece of land which after deducting the cost of cultivation would yield to the tiller a net annual income of Rs. 800.

PROJECTS FOR PROSPERITY

The two community projects at Nizamsagar and Tungabhadra, the three development blocks in Warangal, Bhir and Nanded, the 12 National Extension Service blocks in Bidar, Nalgonda, Medak, Adilabad and Khammam, and the pilot development project at Kukatpalli, near Hyderabad City, are all making significant contributions to securing

the villager's well-being. They are helping him to discover his own capacities, and are imbuing him with the spirit of self-help, self-respect, and self-reliance. Slowly the villager is emerging from his mental hideout as a fully capable individual, needing but a fair field and no favour to measure his personality against that of the relatively luckier townsman. More and more gram sevaks are being trained for work in the villages.

The cultivator is being helped to get more and better crops out of his land. Agricultural practices are being constantly improved through the 16 research stations and experimental farms in the State, and the benefits of their research are being passed to the cultivator. Fallow land is being reclaimed, wells are being sunk and tanks constructed, loans are being advanced for the purchase of pumping sets and Persian wheels. The "better agriculture" campaign is covering in its broad sweep every aspect of the matter–crop improvement, soil problems, plant protection, irrigation, improved seeds and manures, agricultural implements, financial assistance, personal contacts by agricultural officials with cultivators. Thanks to this effort agricultural production in the State has gone up by 5,60,000 tons in the last two years.

The food situation showed progressive improvement during the year. The policy of gradual decontrol of foodgrains has proved successful, and at the end of the year the State was not only able to meet its own requirements but was in a position to offer 35,000 tons of jowar and 6,000 tons of ragi for export to neighbouring States. Except for a precautionary measure of control on the inter-district movement of rice and paddy, all other controls, including price control, have been done away with. Any tendency towards a rise in prices or a hiatus in supplies has been immediately met by releases from a buffer stock.

TUNGABHADRA

An event of the year was the letting out of the waters of the Tungabhadra, which will irrigate 4,50,000 acres of land, while a further area of 1,35,000 acres will be under pasture and fuel, to which water will also be supplied. Planned irrigated afforestation will not only provide much needed

fuel to the people but also conserve the soil and moisture, and precipitate rain. The parched soil of Raichur will thus benefit from the Tungabhadra irrigation project to an incalculable extent. The State Government has also plans to generate 1,00,000 kilowats of hydro-electric power under the project at the dam site and at four falls in the canal.

Other irrigation projects in the State, though smaller, are almost as important in their own way. The Government realized that if the maximum benefit is to be derived from these works, it is not enough to build dams but it is necessary to prepare the land concerned to absorb the water. Construction of irrigation projects and development of the irrigable areas must go side by side. For such development of irrigable areas the State Government floated the 4% Hyderabad State Development Loan 1963 for Rs. 325 lakhs, and the loan was fully subscribed to. During the last two years an expenditure of Rs. 15 crores has been incurred under the Five-Year Plan.

The financial and budgetary position of the State continues to be satisfactory, as also the assets and liabilities position, with the assets, investments and cash balances exceeding the total liabilities by over Rs. 15 crores.

The vast undertaking of medical relief is ever expanding its scope. The State has participated in the national malaria control programme with six control units for protecting a population of 60,00,000 in malarial areas. In view of inadequate accommodation for T.B. patients, a home treatment campaign has been launched in the cities of Hyderabad and Secunderabad. Six units are at work on this. As a mass preventive measure B. C. G. vaccination was carried out throughout the State. Twelve mobile medical and health units in the districts bring medical relief to the villager's door. The State Government has sanctioned a scheme costing Rs. 4.5 lakhs a year for maternity and child welfare, involving a fourfold increase in trained nurses, midwives, health visitors and dais. The Niloufer Hospital for women and children was opened during the year.

VAST EDUCATIONAL PROGRESS

In the field of education too there has been

striking progress, especially in primary education. Schools in the former jagir areas were taken over, reorganized, and brought on a par with schools elsewhere in the State. Today, every village in the State with a population of 500 or more has a school; roughly, half the villages in the State have schools. The number of primary schools has gone up in the last two years from 8,800 to 13,000; the number of students from 5.4 lakhs to 7.8 lakhs; and the expenditure from Rs. 1.27 crores to Rs. 2.4 crores. Another noteworthy development is the introduction of compulsory primary education in a selected compact area of each district covering a population of two lakhs. It is proposed gradually to convert primary schools into basic schools, more in keeping with our social and economic requirements.

As for secondary education, it is the policy of Government to leave it to the public as far as possible. The public has come forward to establish secondary classes on grant-in-aid basis, and another feature is the opening of higher classes in Government primary and middle schools under private management, with control of the educational standard

under the headmaster, who is a Government employee.

The expansion of primary and secondary education has accentuated the need for trained personnel, and this is being well taken care of. One thousand and five hundred teachers are being trained at a cost of Rs. 13 lakhs. Basic training centres have also been established. At the same time public institutions are coming forward to share the responsibility for teachers' training.

Five hundred centres look after the education of 28,000 adults. These centres aim to make the adults not only literate but socially useful.

LOCAL SELF-GOVERNMENT

Democratization of local administration is proceeding apace. This process was highlighted during the last year by elections under adult franchise to 26 city municipalities and 118 town municipalities, and 12 newly constituted city municipalities. This completes the democratization of all local bodies in the State except for 17 district boards, for which a bill has been introduced in the State Assembly.

Similarly, village panchayats have also been reorganized and established on an elective basis, and already over a thousand of them are functioning and active in providing lights, sanitation, water and roads to their populations.

A sum of Rs. 38 lakhs has been distributed among the districts for local development works which include the sinking of wells, the construction of tanks and roads, and the erection of school buildings. A considerable proportion of this money, Rs. 17.5 lakhs, is being found by the district boards, the rest being provided by the State Government (Rs. 6.9 lakhs) and the Central Government (Rs. 13.1 lakhs). Much progress has been made on a pilot scheme for providing chavdis, wells, roads, model houses and school huts to 12 villages of Huzurabad taluq in Karimnagar district.

Work is proceeding briskly on an industrial housing scheme which contemplates 1,720 one-room tenements for industrial workers in Hyderabad, Nanded and Gulbarga. Under another scheme it is expected that 3,940 houses will be ready by September 30, 1954, in different areas for the industrial workers of the State. A sum of Rs. 3 lakhs has been set apart to finance partially housing schemes for municipal employees on the analogy of the industrial housing scheme.

VILLAGE INDUSTRIES

The claims of village industries have not been lost sight of. An integrated village industries development scheme providing for technical training and demonstration facilities is in operation. Arrangements are under way to organize mobile demonstration parties which will move from village to village to demonstrate improved methods of production at the very doors of the artisans. The Cottage Industries Institute has been converted into a Village Industries Training Centre so as to serve as the nucleus of a central polytechnic for the development of village and cottage industries.

In keeping with the provision in the Constitution of India for the welfare of the backward classes the State Government has been paying special attention to their uplift. Scheduled Castes in the State number 30 lakhs, tribes seven lakhs. Improvement of living conditions, legislation for

social reform, economic aid and special educational facilities are among the chief needs of these people. Revenue officers have been directed to provide suitable sites for their housing. Legal prohibition of yetti and begar (forced labour) has been followed up by constant directives designed to enforce the ban. Regulations have been passed legalizing temple entry and worship by Harijans and providing for the removal of their social disabilities. The Scheduled Castes Trust Fund with a corpus of Rs. 1,00,00,000 continued during the year to promote the educational advancement of the community so that they could stand on their own legs and face life on equal terms with other sections of the population. At the same time, training centres have been established for teaching them various industries.

Nine schemes are in force, which are rapidly raising the standard of the tribal people. They cover a whole gamut of subjects ranging from medical aid to training in agriculture, from supply of seeds and manures, plough bullocks and implements to veterinary aid.

Thus the entire concept of Government has changed from police duties to welfare duties. The energies and resources of the Government have been directed toward social ends, toward the well-being and prosperity of the people who have charged it with this responsibility.

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HISTORY

THE earliest historical reference to Dakshinapatha and thus indirectly to Hyderabad is in Aitareya Brahmana (c 800 B.C.) which also refers to various tribes of people living here such as Andhras, Pulindas, Sabaras, etc. Panini (c 700 B.C.) gives some more information about the South but practically nothing about the area now known as the State of Hyderabad, since the Aryan penetration into the South was on the Eastern Coast.

THE MAURYAS

The greater portion of the Deccan including the entire region of the modern Hyderabad State seems to have been brought under the sway of the Mauryas, even before the reign of Asoka. On two big boulders of rock at Kopbal and on a third rock at Maski,

both in Raichur, are still found inscriptions of Asoka; and some of the tribes mentioned in Asoka's inscriptions might be located in parts of Hyderabad. The Petanikas might be connected with the ancient Pratisthana or modern Paithan on the banks of the Godavari in Aurangabad district and the Rastikas might have ruled parts of western Hyderabad and Maharastra. The Andhras were on the eastern Coast between the Krishna and the Godavari but their power seems to have extended considerably towards the west so as to include the greater part of modern Telangana. Some scholars are of opinion that the headquarters of the southern viceroyalty of the Mauryans was situated somewhere in Raichur district, since the existence of gold mines in this region and a little further south in Rayalasima and Mysore and the many Mauryan inscriptions found in all this region (as per example at Yerragudi in Kurnool district and at Brahmagiri and Siddapur in Mysore State) suggests the identification of this region as Suvannabhumi or Suvarnabhumi famous as one of the viceroyalties of the Mauryan empire.

The Andhra-Satavahana empire seems to have come into existence after the disruption of the Mauryan empire, but the Andhras were famous even during the Mauryan period. A reference to the Andhras by the classical writer Pliny of the 2nd century A.D., obviously quoting from the much earlier account of Megasthenes, states that the Andhra kingdom of eastern Deccan was a powerful one with 30 walled towns besides numerous villages and an army of 1,000 elephants 2,000 cavalry and 1,00,000 infantry. Tradition has it that Srikakulam on the lower course of the Krishna was the original capital of this kingdom, but all the inscriptions and most of the coins discovered so far about the early rulers of this dynasty are concentrated in western Deccan. Undoubtedly Pratisthana or Paithan, which has been referred to in the Buddhist work Suttanipata must have been from very early times one of the two capitals of this kingdom, although eastern Deccan or coastal Andhra did not lag behind as judged by the high level of the architectural and sculptural development attained even before 200 B.C., presumably on account of the patronage of a great and powerful dynasty, like the Satavahanas.

The rule of this dynasty seems to have lasted

for about 460 years and a list of 30 names is usually given of the kings of this dynasty, only a few of whom are known so far from inscriptions or coins. Starting as tributaries of the Mauryan empire they organized an independent kingdom of their own and started on a career of conquest. At first they acquired Maharastra north and south, Malwa, west and east, and the modern Central Provinces. In this task they had the assistance of Rathhikas and Bhojas whom they rewarded with offices, titles and matrimonial alliances. The first powerful ruler is Satakarni, the third actual ruler of the dynasty, whose figure was sculptured in relief (now alas damaged) at Nanaghat along with that of his father Simukha and other members of his family. He conquered western Malwa, and came into conflict with the Sungas who succeeded the Mauryans as rulers of the north. Satakarni performed many sacrifices including Asvamedha and Rajasuya and gave away large sums of money as daksina to the priests. He had the titles—lord of dakshinapathi and wielder of the unchecked wheel. His able queen Naganika survived him by many years and records his great deeds in a famous inscription at Nasik. The sixth king, Satakarni II, had the largest region of the dynasty and conquered eastern Malwa from the Sungas. He was contemporary of another famous king called Kharavela of the Kalinga country and although he claims to have subjugated a good portion of Deccan we find this large kingdom intact under the rule of the 8th Andhra Satavahana king by name Apilaka with the further addition of the modern Madhya Pradesh. The 17th king Hala is famous in literature as the compiler of Sattasai, a collection of 700 erotic gathas in the Arya Meter in Maharastri Prakrit

The dynasty now faced a serious opposition from the invading Saka Satraps of the Ksaharata family. Four successors of Hala could hardly rule for a dozen years all told and the great Saka conqueror Nahapana built up a vast kingdom in the west adding to it the greater part of Maharastra which he conquered from the Satavahanas.

There was a change in the fortunes of this dynasty under the 23rd king Gautamiputra Satakarni who ruled from A.D. 80-104 *circa*. He overthrew Nahapana and restruck large numbers of his silver coins. He recovered from the Sakas

northern Maharastra, besides Malwa and western Rajputana. His empire extended also to Vidarbha (Berar) and to Banavasi in the south. His mother Gautami Balasri survived him by many years and in a famous inscription at Nasik describes his achievements in glowing terms.

He was succeeded by his son Pulumayi II who ruled for about 24 years and ably carried on the worthy traditions of his father. From the find spots of his coins his power seems to have extended on the east as far as Cuddalore, south of Madras. During 126-31 A.D. the Sakas made a desperate effort to regain portions of west Rajputana and Malwa, but were not completely successful as proved by the marriage of a Saka princess, the daughter of Mahakshatrapa Rudradaman with Pulumayi's successor, Satakarni.

The empire had become quite large and unwieldly by now, and could not withstand the continuous onslaught of the formidable foreign hordes struggling to obtain a place under the Sun. Rudradaman himself did not hesitate to attack the Satavahana kingdom after his son-in-law's death, and Anupa (Narmada Valley) and Aparanta (North Konkan) soon passed under his control. The last able Satavahana king to keep the kingdom intact was Yajna Sri Satakarni who ruled for 29 years from circa A.D. 170 and recovered some of the territory lost to the Sakas, as seen from his silver coins imitating Satrap coinage. Many other types of his coins in bronze and lead have also been found but most of them in the eastern provinces are as rude as those in Chanda district in Madhya Pradesh. Mention must be made however of the coins with the figure of a shape with two masts. Inscriptions of this ruler are found at Kanheri and Nasik in the west and Chinna-Ganjam in the east. Bana's description of the Satavahanas as 'lords of the three oceans can well be applied to Yajna Sri Satakarni, although he seems to be the last Satavahana king to whom this title could be applied with justification.

A brief reference to the great cultural contribution of the Satavahanas is not out of place here. It was an age of great contact with foreigners, their ideas and ways of life. The Saka, Pahlava and Yavana invaders settled down in India to become sons of the soil; and in a couple of generation they often merged themselves with Indian life

assuming Indian names, Indian habits and customs, and becoming ideal followers of Indian religion and philosophy. Mention may be made of Rudradaman, grandson of an out and out foreigner who became such an ardent Hindu and patron of Hindu culture that he is described as a student of Sabda (grammar), Artha (polity), Gandharva (music), Nyaya (logic) and other subjects.

There was a highly developed system of administration resembling closely the excellent Mauryan system of administration described by Kautilya and Megasthenes. Their feudatories and noblemen had the titles Maharathis and Mahabhojas. We also hear of Mahatalavaras and talavara has been taken to be connected etymologically with Tamil talayari, village watchman. The empire was divided into Janapadas, and composed of a number of Aharas. The Mahasenapati with Senapatis below them were obviously important officials on whose efficiency depended the maintenance of order within the empire and security from external aggression.

Socially the most notable feature of the times was the effect of the impact of successive waves of immigrants. Certainly Greek and possibly other foreign languages were learnt by the upper classes, who held high office. There were doubtless colonies of foreign settlers in the port-towns of Deccan and possibly in comparisons further up in the interior. A number of Yavanas, mostly with Indian names, figure as donors in the inscriptions of the celebrated Karla caves and most of them claim to belong to one place Dhanakakata, possibly a Yavana colony near Karla. The rapid Indianization of the Yavanas is evident not only in their names, but in their adoption of Indian faiths and manners. The gift of Ushavadata, the son-in-law of Nabapana to the Buddhist monks of Nasik is one of many instances. Ushavadata is styled dharmatma. It cannot be said that the Indians found much to admire or imitate in the manners or institutions of even the Greeks, though they acknowledged their eminence in the technical arts and sciences, particularly astronomy. They were struck by the Greek mode of wearing the hair, and the Greek habit of eating in a lying posture. They were scandalized by the manners of a people who had neither Brahmanas nor Sramanas, who had only two castes, and among whom master could become slave and slave master.

With the rough and barbarous Sakas and Turushkas with their strange looks and costumes, they must have kept a good distance in their social relations, at least in the beginning. But the position of these foreigners as rulers, and their willingness to learn and adopt Indian manners and customs secured for them in due course a grudging admission into Hindu society as Kshatriyas of sorts.

Sanskrit became much more important than Prakrit in this period as a literary medium, and even Buddhist and Jaina works on scripture and theology made increasing use of that language. The inscriptions begin to employ a mixed dialect in which Sanskrit words and forms are freely mixed with Prakrit, some records are however in pure Sanskrit. Prakrit literature is represented mainly under the Satavahanas. Hala's Sattasai (Saptasati) has conserved the charms of ancient Maharastra poetry. Perhaps it was no more anthology but a careful refashioning of old materials by Hala himself, though perhaps much altered by change and interpolation, the work 'has a spirit of closeness to life and common realities which is hardly to be seen in Sanskrit poetry.' Gunadhya, a minister of Satavahanas and native of Pratisthana was the author of the original Brhatkatha written in Paisaci Prakrit which now survives only in later Sanskrit versions. Another Satavahana minister Sarvavarman is said to have composed a Sanskrit grammar, the Katantra to enable the king to learn the language in six months. Among other writers of the time were the two Buddhist divines of the Andhra Country, Nagarjuna and Ayadeva.

It was an age of great achievement in literature and learning that produced works like Patanjali's Mahabhasya, the final version of the great epics, Ramayana and Mahabharata, the great philosophical work Bhagavadgita and the philosophical sutras of the six systems of Indian philosophy besides Manusmriti, the great Dharmasastra. The contribution of Deccan in literature and learning forms an important chapter considered against the background of even this great age.

The growth of Mahayana in Buddhism and parallel trends of a theistic character both in Buddhism and Hinduism were the dominant factors in religion during this age. The general trend was to exalt devotion (bhakti) above knowledge (jnan)

and works (karma). The performance of old Vedic sacrifices by the Andhra monarchs marks a decided return to old Vedic religion which might have remained in abeyance under the edicts of Asoka. But Buddhism seems to have flourished exceedingly well throughout the Satavahana age in Andhra as well as Maharastra. Inscriptions at Amaravati and little later at Nagarjunakonda mention several Buddhist sects and costly donations by a number of ladies.

The Buddhist monuments surviving in western Deccan at Nasik, Junner, Ajanta, Kanheri, etc. and in eastern Deccan at Bhattiprolu, Ghantasala, Jaggayyapeta and Amaravati, are of three kinds. Firstly we have Stupas, originally burial mounds and later elaborate structures with a plain hemispherical dome set on a terrace and surmounted by a Kiosk, the whole thing enclosed by a stone balustrade ornamented with sculpture and having at the cardinal points ornamental gateways. Most sculptures on these stupas are exquisite works of art carved after the manner of wood and ivory. Then we have the viharas or the image of a stupa standing at its apsidal end. Most of the early viharas and chaityas were built of perishable material and have not survived. A few architectural examples of these early forms, however, still survive in the rock-hewn viharas and chaitya halls at Ajanta, Pithalkhora, Kondane and other places.

In technique and style the art of the period shows great advance which could have been the result of only centuries of development. The art is quite indigenous with garlands of lotus, swans, peacocks and elephants and with a studious avoidance of representation of the Buddha except by symbols even when narrating his life in all detail. There was no hesitation, however, in understanding and even adapting foreign forms in a minor capacity. The human figure is presented quite gracefully and the power of composition and narration is highly advanced. Some of the finest renderings of the feminine figure can be found during this period in the Ajanta paintings in Cave No. X and in the sculpture in the early Gateways of Sanchi, especially the caryatids.

POST-SATAVAHANA AGE

After the end of the Satavahana rule, the Deccan

was partitioned among the Abhiras in the north-west, with the Cutus to their south, and the Ikshvakus in the Krishna and Guntur districts outside Hyderabad State. Some descendants of the Satavahanas themselves continued in the Madhya Pradesh for a time, and the Pallavas came up in the south-east.

The Cutus ruled in Maharastra and Kuntala and possibly also western and southern portions of Hyderabad State. Their coins and inscriptions are found in north Kanara and Chitaldrug, Anantapur and Cuddapah and Kanheri near Bombay in the north. Some consider the Cutus to be a branch of the Satavahanas, while others postulate a Naga origin for them. They were supplanted by the Pallavas.

The Ikshvakus ruled in the Krishna-Guntur region but in their hey-day of glory they must have ruled eastern parts of the present Hyderabad State. They are called Sriparvatiyas (rulers of Sriparvata) and Andhra-bhrityas (servants of the Andhras) in the Puranas which say that seven kings of the line ruled for fifty-two years in all. Vasisthi-putra Sri-Shantamula, the founder of the line performed the Vajapeya and Asvamedha sacrifices, but his son Virapurisadata's reign was a great epoch in the history of Buddhism. Virapurisadata married a princess of the Ksatrapa family of Ujjain, and gave his daughter in marriage to a Cutu Prince. The big stupa of Nagarjunakonda and many viharas and mandapas were constructed in his time. Ehuwala Shantamula, the best known member of the line, was also a Buddhist and there were close relations between Andhra and Ceylonese Buddhism in his time. The Ikshvakus were followed by the Brihatphalayanas (a gotra nama) of whom only one king Jayavarman is known.

The Pallavas appear to have ruled with Kanchi near Madras as their capital but their kingdom from the earliest times extended in the north as far as the Krishna as proved by an inscription in Prakrit of the earliest king Simhavarman in Guntur district. A little later we have the famous king of his line called Skanda Varaman who started as a Yuvaraja and then became a dharma-mahadhiraja. He performed the Agnistoma Vajapaeya and Asvamedha sacrifices. His kingdom extended to the Krishna in the north and to the Arabian Sea in the west.

Possibly considerable portions of the southern and eastern portions of the Hyderabad State came under his rule especially when he conquered the Cutus—a fact recorded in tradition that Virakurcha, an early Pallava king obtained the insignia of royalty together with the hand of a Naga princess. Skandervarman's time may be taken to be the later part of the third century A.D. when Prakrit was still the language of official documents in the south.

The next great event in the history of the Deccan is the invasion of the great conqueror Samudragupta and the stiff resistance on the banks of the river Krishna put up by a confederacy of kings led by Vishnugupta of Kanchi. The earlier historians had attributed to Samudragupta the conquest of the entire Deccan and south India including Malabar. It is doubtful, however, whether he even crossed the river Krishna and the result of his encounter with the confederacy is uncertain to say the least. In the words of a recent writer "the inroad was a successful military raid, impressive as an exhibition of power, which brought no extension of territory under Gupta rule".

Contemporary with Kishnugopa of Kanchi and perhaps a close relative of his was Kumaravishnu (A. D. 325-50) who started a line of rulers which continued to rule till about A.D. 500 or a little later. Their charters are all in Sanskrit and on copper plates. The chronology of these kings and even their geneology is rather uncertain ; but it is doubtful whether they ruled any part of Hyderabad State.

The Salankayanas who ruled from Peddauegi near Eluru do not seem to have extended their sway into Hyderabad State although one of the earliest kings of that name called Devavarman claims to have performed the Asvamedha sacrifice signifying supreme conquest of the entire world.

But the Vishnukundins ruled from Vijayawada undoubtedly the greater part of modern Telangana. The founder of his line Madhavavarman I (A.D. 470-490) is said to have performed eleven Asvamedhas and countless Agnishtomas. One of his descendants Madhavavarman III (A.D. 585-616) also lays claim to similar greatness. Although this might contain an element of exaggeration, it must be admitted that they must have been quite powerful if Madhava I married a princess of the Vakataka

dynasty who ruled at Ajanta and probably included the Marathwada in their kingdom. Like the Vakatakas their kinsmen, the Vishnukundins were patrons of art and they introduced the style of rock-hewn temple architecture into the Telugu country. The three groups of caves at Vijayawada and Undavalli are Vishnukundin caves who in their time seem to have inspired the later Pallavas of Kanchi to introduce the style of architecture at Mahabalipuram, south of Madras.

VAKATAKAS

These ruled in the fourth and fifth centuries A.D. and are noted for their association with the creation of some of the best paintings, sculpture and architecture at Ajanta. They had dynastic connections with the Imperial Guptas, Vishnukundins and the Kadambas. They rose to power on the downfall of the Satavahanas and the Kashatrapas. Their kingdom was at first confined to Berar and Madhya Pradesh but Pravarasena I (A.D. 280-340), the son and successor of the founder, Vindhyasaktia, made extensive conquests in all directions and became a true Samrat or Emperor. Practically the whole of the Marathwada and other portions of northern and south-western Hyderabad must have passed into his kingdom. He performed four Asvamedhas and a Vajapeya. In order to keep intact his vast kingdom which included the whole of the Madhya Pradesh and the Khshatrapa dominions in the west extending in the north as far as Vidisa beyond the Vindhayas, he appointed his four sons as governors of the different parts of his kingdom. This led to the division of the kingdom when his grandson Rudrasena I (A.D. 340-365) could not keep different governors under his control even with the help of his maternal grandfather Bhavanaga of the Bharasiva Naga family of Padmavati. Although Rudrasena I overcame one of his uncles, Sarvasena, the third uncle continued his independent rule and became the founder of the Basim (Vasagulma) branch of the Vakatakas.

Prithvisena I (A. D. 365-80) conquered Kuntala or southern Maharastra with the help of his cousin Vindhayasena or Vindhyasakti II, the son and successor of Sarvasena at Basim. Rudrasena II, son of Prithvisena I married Prabhavati Gupta,

the daughter of Chandragupta II, Vikaramaditya. He died prematurely after a reign of five years, and his Gupta queen became regent for her sons, and aided her father in his conquest of Malwa and Gujerat. Her first son died during her regency which ended in A. D. 410, when her second son Damodarasena or Pravarasena II (410-45) came of age. He was a man of peace and is credited with the authorship of the Prakrit poem Setubandha, which Kalidasa is supposed to have revised. He was a worshipper of Vishnu. He founded a new capital, Pravarapura, perhaps Pavanar in Wardha district, to which he moved in the second part of his reign. His earlier capital was Nandivardhana near Ramtek, some 13 miles to the north of Nagpur. The crown prince Narendrasena married Ajitbhattarika, a Kadamaba princes. During his reign (A. D. 445-465) the Nala ruler of the Bastar State invaded his kingdom but Narendrasena drove him out. Taking advantage of the troubles that now beset the Gupta empire due to Hun invasions he conquered the greater portion of Malva and also Mekala and Kosala. His son Prithvisena II had to fight the Nalas once again and also the Traikutakas of Gujerat. He was the last ruler of this line since the kingdom passed after his death to Harishena (A. D. 475-500), the most powerful ruler of the Basim branch.

It was during the reign of Harishena II that Cave XVI and Cave XVII came into existence at Ajanta with all their wealth of architecture, sculpture and painting. His empire was wider in extent than that of Pravarasena I and included Gujerat, Malwa, southern Kosala and Kuntala, besides the home territory in Berar, Madhya Pradesh and the northern and western part of Hyderabad State. The Vishnukundin king, Madhavavarman I married a daughter of this powerful Vakataka king and was perhaps inspired by the caves at Ajanta to start excavating similar cave temples in the hills at Vajayawada.

The Vakataka power disappeared in the beginning of the 6th century A. D. and their territory in Hyderabad State was divided, the northern part going to the Kalacuris and the southern part to the Calukyas of Badami.

CALUKYAS OF BADAMI

Nearly three centuries after the fall of the Satavahanas

the political unity of the Deccan which had been impaired during this interval was once again consolidated by the Calukyas of Badami in the sixth century A.D. They held sway for over two centuries till the middle of the eighth century. The cultural life of Deccan had been in a melting pot since the fall of Satavahana empire, largely on account of the absence of a strong political power and to some extent because of the impact of many foreign ideas and patterns of culture brought into the land by invaders and indigenous international traders. During the rule of the Calukyas the diverse cultural trends in Deccan crystallised into a definite shape and led to the final culminations of Sankara's Advaita in religion, and the Calukyan architecture and sculpture in the realm of fine arts.

Pulakesin I, founder of the Calukya dynasty, converted Badami in Bijapur district into a strong hill fortress in A.D. 543-4 and performed an Asvamedha. His son Kirtivarman I extended the kingdom at the expense of the Kadambas of Banavasi, Mauryas of Konkan and the Nalas a branch of whom had settled down in Nalvadi in the Bellary region. Revatidvipa (modern Goa) was also conquered from Konkan. His son Pulakesin II had much trouble with Mangalesa, his uncle, who had consolidated his power and authority during Pulakesin II's minority. Pulakesin II, however, was an able warrior and not only recovered his kingdom after killing Mangalesa in battle in A.D. 608-10 but also conquered the Alupas of south Kavena, the Kadambas, of Banavasi, the Gangas of Talakad, the Latas, the Gurjaras, the Malavas, and even southern Kosala, Kalinga, Pishthapura and the Vishnukundins. When Harsha sought to invade Deccan, Pulakesin II inflicted a crushing defeat on him on the banks of the Narmada and captured many of his elephants. Even the Pallavas who ruled coastal districts of Andhra south of the Vishnukundins had to face his invasion and the famous Pallava ruler Mahendravarman was defeated in the battle of Pullalur (fifteen miles north of Kanchi). The Pallava capital Kanchi was saved but the northern provinces were irretrievably lost. Pulakesin set his brother Vishnuverdhana to rule over the Andhra country as Viceroy; and this event marks the beginning of the Eastern Calukya kingdom of Vengi which declared independence very soon after about

A.D. 631 and flourished for nearly five centuries till it was merged in the Cola Empire in A.D. 1670 with the accession of Kulottunga I. Pulakesin sent an embassy to the Persian court of Khusru II in A.D. 625-6 and perhaps received an embassy from the Persian monarch in return.

Fickle fortune did not favour Pulakesin II towards the end of his reign, and he was beaten by the young Pallava ruler, Narasimhavarman (A.D. 630-68) in several battles, particularly at Manimangulam, twenty miles east of Kanchi. The enemy carried war into his own kingdom and besieged his capital Badami. Pulakesin II died fighting in A.D. 642.

Vikramaditya I, the son and successor found his capital Badami occupied by the Pallava king and his whole kingdom threatened with extinction. With great perseverance he recovered his patrimony after bitter fighting for over a dozen years and proclaimed himself king. His maternal grandfather the Ganga king Durvinita helped him considerably in this task of expelling the Pallavas and subduing the refractory feudatories. Only one of his brothers Jayasimha proved himself loyal to him and was rewarded by being made the viceroy of Lata in the north. Vikramaditya now decided to deal a crushing blow on the Pallavas and allied himself with the Pandyas of the South. The Gangas of Mysore had always been his friends and relations and had already done him yeoman service in defeating the Pallavas kings Mahendravarma II and Pramesvaravarman. But despite the initial success of the Pandyas Vikramaditya I was subdued by the superior strategy of the Pallava king Pramesvaravarman. While Vikramaditya I lay encamped at Uraiyur on the banks of the Kaveri Pramesvaravarman effected a division by sending an army under Paranjoti alias Siruttondar into the heart of the Calukya kingdom to threaten Badami itself, and ended the campaign with a resounding victory against his enemies at Peruvalnallur in the Trichinopoly district.

The reign of Vinayaditya (A.D. 681-96) and of Vijayaditya (A.D. 696-733) the son and grandson of Vikramaditya saw a temporary peace between the Calukyas and the Pallavas, probably because Vinayaditya was busy fighting in the north assisted by his able son Vijayaditya. In the reign of the next king Vikramaditya II Sind was conquered by the Arabs

who threatened to invade Malva and the Deccan. Pulakesin of the Lata branch arrested the progress of the Arabs and won from Vikramaditya II the resounding title of Avanijanasraya, 'refuge to the people of the earth.'

Nothing would, however, teach the rulers of India that incessant war among themselves was an invitation to the invading foreigner, and so the Calukya Pallava conflict was carried on with renewed vigour in the reign of Vikramaditya II, he having reopened it already as Yuvaraja at the close of his father's reign. He had fared rather well on the first occasion and collected a large tribute from the Pallava king, Pramesvara on that occasion. But when he obtained greater success in his second invasion in A.D. 740 possibly on account of the help of his able Ganga feudatory, Sripurasha, he acted with great restraint. The Pallava king, Nandivarman was defeated and the capital Kanchi was occupied. But Vikramaditya II desired only to avenge for the defeat and occupation of Badami on a previous occasion by the Pallava ruler, Narasimhavarman I Vikramaditya II therefore tried to emulate him by causing an inscription in Kannada to be engraved on one of the pillars of the Kailasanath's temple at Kanchi to record his occupation of Kanchi and then retired into his own country. A third invasion of Kanchi in his reign was however, led by the Yuvaraja, his ambitious son Kirtivarman II who collected much booty in the shape of elephants, gold and jewellery.

The initial success of Kirtivarman II as a Yuvaraja gave no indication of the dark days in store for him after his accession to the throne in A.D. 744-51. The first big reverse was at the hands of the rising Pandya ruler Rajasimha I at the great battle of Venbai. Rajasimha was intent on the expansion of his kingdom, and so instead of persevering in war merely for love of it he was prepared to negotiate with the vanquished and make peace, but only after obtaining the hand of a Ganga princess for his son. The Ganga ruler Sripurusha was not a mere feudatory of the Calukyas of Badami but was the partner of Kirtivarman II in the fortune of war.

The real danger to Kirtivarman II came really from an internal enemy, one of his own feudatories Dantidurga of the Rastrakuta family. Dantidurga

had been slowly gaining strength even from the time of Vikramaditya II. He was in occupation of Ellora in A.D. 742. He had subjugated the Colas of the Srisaila country and even led an invasion against Kanchi in A.D. 750, although he had been too clever to risk an open battle and had concluded an alliance with Pallavamalla cementing it by the marriage of his daughter Reva with Pallavamalla. Having thus consolidated his position Dantidurga suddenly attacked his suzerain Kirtivarman II in A.D. 753 and having overthrown him completely declared hismself independent ruler of Deccan.

RASTRAKUTAS

Dantidurga, the ambitious founder of the Rastrakuta kingdom, was a man of great foresight and energy, able in the arts of diplomacy as in war. He was an orthodox Hindu who made many gifts on holy days at sacred places. He built up a great kingdom consisting of the greater part of the kingdom of the Calukyas of Badami and conquering the territories of the Gurajaras of Broach and Calukyas of Gujerat. But, before he could consolidate his newly founded power he died childless at the early age of thirty. The famous inscription of the Dasavatara cave in Ellora enumerates his achievements which certainly included the excavation of Kailasa and probably other rock-hewn temples at Ellora. Krishna I, Dantidurga's father's brother, had to fight for over a decade before he could complete the work of Dantidurga and establish the kingdom on firm foundations. He conquered southern Konkan and setup the Silaharas to rule over it as his feudatories. He subdued the Ganga king Sripurusha (A.D. 768) and made his feudatory. Even Vijayaditya I (A.D. 755-72) the King of Vengi submitted to him without a fight in A.D. 769-70 when Krishna I, son of Govinda II marched against it. The stupendous work of excavating the Kailasa cave at Ellora was completed during his reign.

Govinda II, the son and successor of Krishna I championed the cause of the Ganga prince Sivamara II, son of Sripurusha, against his rival Duggamara Ereyappa (A.D. 778) and in co-operation with the Pallava ruler Nandivaraman succeeded in his attempt. But Govinda II was easy going and

was no match to his ambitious brother Dhruva who wrested the kingdom in a fair fight (in A.D. 780) despite the support of four kings given to Govinda II.

Dhruva started by teaching a lesson to each of his brother's erstwhile allies. The Ganga ruler Sivamara II was defeated and imprisoned and the Pallava ruler had to pay a tribute of elephants. The eastern Calukya ruler of Vengi, Vishnuvardhana IV, had to purchase peace by ceding some territory and giving his daughter, Silamahedevi, in marriage to Dhruva. Even the distant ruler of Malva was not spared.

Dhruva crossed the Vindhays and drove him into the desert following up his success by a raid into the Jamna-Ganges Doab where he met and defeated Dharmapala of Bengal.

Dhruva abdicated in his old age and installed Govinda III, the ablest of his sons, whose first task was to overcome his elder brother Kambha and his confederacy of twelve kings. Even the Ganga ruler Sivamara II joined the confederacy with no feelings of gratitude to Govinda III for releasing him from prison. Govinda defeated the confederacy single handed but wisely reinstated his elder brother Kambha as Viceroy of Gangavadi. The ungrateful Ganga ruler was however thrown into prison again, and Indra, a loyal younger brother, was rewarded and made Viceroy of Lata. Govinda then marched north and defeated in battle the Gurjara king Nagabhata II of Malva and his ally Chandragupta. Malva was annexed to the Viceroyalty of Lata for some time. Further north Cakrayudha of Kanauj and his protector Dharmapala submitted to him, and his power thus demonstrated in the north. Govinda III now turned towards the south. He defeated the Pallava king Dantivarman (A.D. 803-4) and entered his capital. The mighty warrior Vijayaditya II Narendramurgaraja of Vengi found him a dangerous neighbour when he supported his rival Bhima Saluki, his own half brother. It was no exaggeration when his Court Poet sang that after his birth the Rastrakutas became invincible like the Yadavas after the birth of Krishna. Even distant Ceylon acknowledged his power and sent an embassy.

The next king of the Rastrakutas, Amoghavarsa I, ascended the throne as a boy of twelve in A.D. 814,

and his loyal cousin Karka of Lata had to fight for years to put down the rebellion in the south which was supported by the Ganga ruler. The eastern Calukya king Vijayaditya II who also tried to fish in troubled waters wisely submitted but his grandson Gunaga Vijayaditya III who sought to free his country from the Rastrakuta yoke revived hostilities again in A.D. 850 but was utterly defeated at the battle of Vingavalli near Kambham in Kurnool district. Throughout this long reign there were troubles for the Rastrakutas from the Ganga ruler Eraya (Nitimarga and Ranavikrama) from Amoghavarsa's crown prince Krishna, from Dhruva son of Karka, ruler of Lata, and from one or two other quarters. Bankesa, an able general dealt with these rebellions quite successfully and even Gunaga Vijayaditya III, after the initial defeat, seems to have loyally supported Amoghavarsa even to the extent of marching against the Gunga ruler and forcing him to submit to the Rastrakutas.

Amoghavarsa was essentially a man of peace and more than once gave up the pomp and glory of the sceptre to spend his time in the company of Jaina monks. A Jaina catechism Prasnottara-ratnamalika is attributed to his authorship. He founded the city of Manyakheta, his capital with extensive and strong fortifications. His palace is stated to be of fine workmanship and included an extensive apartment for royal women and a tank.

Krishna II Amoghavarsa's son succeeded him to the throne. He resisted an invasion of the Gurjara ruler Bhoja I largely with the help of his Lata kinsman and feudatory : but soon abolished the Viceroyalty of Lata and brought it under his direct rule. He attacked Gunaga Vijayaditya but had to flee from the eastern Calukya general Panduranga to his father-in-law Kokkalla, the Chedi king of Central India. He got back the Kingdom after submitting to Vijayaditya but on the latter's death in A.D. 892 attacked his successor Calukya Bhima even before his coronation and captured him. Calukya Bhima however escaped and drove out the Rastrakutas. A last attack on Vengi led to inglorious defeats at the battles of Niravadyapura (Nidadavolu), and Peruvanguru. Yet another defeat awaited Krishna II, this time at the hands of the Colas. He interfered in Cola politics ostentatiously to befriend his grandson Kannaradeva

rival for the Cola throne as against Parantaka. The Ganga ruler Prithvipati II loyally helped Parantaka and so at the battle of Vattala (Tiruvallam, N. Arcot district) in A.D. 915 Krishna II was defeated with his allies, the Banas and the Vaidumbas.

Indra III, who succeeded Krishna II soon after the above battle, was a skilled warrior and even as Yuvaraja he ably resisted the Paramara ruler Upendra of Malva and forced him to become his feudatory. The Pratihara ruler Mahipala I of Kanauj also found it difficult to hold his own, recovering it only with the help of the Chauda ruler Harsadeva. Amma I of Vengi ably resisted the power of Indra III for a few years but after Amma's death in A.D. 926 there was a disputed succession and in the confusion that followed Vengi passed under the Rastrakuta rule for a period of seven years.

After Indra III, his son Amoghavarsa II succeeded (A.D. 927) but after three years his brother Govinda III usurped the kingdom after doing away with his brother. The new ruler was dissolute and incompetent and so the feudatories dethroned him to make way for Amoghavarsa III, a half brother of Indra III.

Amoghavarsa III's son Krishna made his mark even as a Yuvaraja by helping his brother-in-law Butuga II to attain the Ganga throne. After his accession to the throne in A.D. 939 Krishna II invaded the Cola kingdom in order to avenge the defeat at Vakala. He succeeded in this task to his entire satisfaction since at the battle of Takkolam (A.D. 943) near Arkonam, Rajaditya, who came on behalf of his old father Parantaka, was killed and the Cola army decisively defeated. Krishna III followed up this initial success and with the able help of his Ganga kinsman Butuga occupied a good part of the Cola kingdom and assumed the title "Captor of Kanchi and Tanjore". For a while the Colas were completely eclipsed and Parantaka II Sundara Cola and his son Aditya II had to fight hard and drive out the Rastrakutas before they could recover the territory lost in the reign of Parantaka I and once again revive Cola greatness. Krishna III's intervention in the affairs of Vengi also brought about a crisis. He set up against Amma II, his elder half brother Danarnava and

two princes of a collateral branch Badapa and Taliapa. Amma continued to rule his kingdom with interruptions till A.D. 970 when he was slain in battle by Danarnava. Krishna III also invaded Malva in A.D. 963 and compelled the Paramara ruler Harsa Siyaka once more to acknowledge Rastrakuta suzerainty.

Krishna III thus proved himself to be a great warrior, but as an administrator he proved a disastrous failure. He encouraged his feudatories Marasimha the Ganga ruler and Ahavamalla Tailaparasa far too much to be consistent with internal security of his kingdom. Ahavamalla, Tailaparasa of the Calukya family obtained the province of Tardavadi in the heart of the empire as a military fief (anugu-jivita) sometime before A.D. 963 and strengthened his position sc well that in justa decade he could overthrow the Rastrakuta power and establish the power of the Calukyas of Kalyani.

In A.D. 967 Khottiga the half brother of Krishna III succeeded him. In his reign Harsa Siyaka defeated the Rastrakuta forces in a battle on the banks of the Narmada and marched upon the capital Manyakheta and sacked the city (A.D. 972-3). The Ganga ruler Marasimha II once more came to the help of his overlord and enabled him to recover his capital. But Khottiga died soon after and was succeeded by his nephew Karka II. Within a few months he was dethroned by the Calukya Tailapa II which marks the commencement of the rule of the Dynasty of the Calukyas of Kalyani. Marasimha and his protege Indra IV, the son of Krishna III by a sister of Marasimha committed suicide by starvation as ordained for pious Jainas in A.D. 973 and 982 respectively.

CALUKYAS OF VENGI

From its very inception early in the 7th century A.D. the eastern Calukya kingdom of Vengi controlled the eastern district of Hyderabad to a smaller or a larger extent according to the vicissitudes of political fortune of the major dynasties ruling in the Deccan.

Kubja Visnuvardhana, nicknamed the 'hunchback' was an able warrior and became renowned as visama-siddhi or conquerer of difficulties, a title

which appears on a silver coin of his with the figure of a lion and of a trident and lamps on either side. His kingdom extended from Nellore in the south to Visakhapatnam in the north. It probably included much of the modern Telangana in Hyderabad since the control of Pulakesin II on this region relaxed when troubles beset him in the latter part of his reign.

The Chinese pilgrim Hiuen Tsang visited Andhra during his reign in A.D. 629 and testifies to the decline of Buddhism. At Dhanyakataka or Amaravati, a famous Buddhist centre down the ages there were many monastries but most of them empty —only twenty being actually used by a thousand monks. In the whole of the kingdom of Vengi there were only 3,000 monks.

The chronology of this dynasty is fairly accurate and most of its rulers are tolerably well-known; but their inscriptions and coins throw little light on their history and for more than a century after independence their history is obscure. Now and then there were succession disputes and supersession of princes. The establishment of the Rastrakuta dynasty on the ruins of the Early Calukya power of Badami had far-reaching effects on the position of the Calukyas of Vengi. The relations between the Calukyas of Vengi and the Rastrakutas has already been dealt with under the history of Rastrakutas and little else is known about these ruler that requires particular mention till the end of the 10th century.

Administration was personal but not autocratic. The king was naturally the fountain head of administrative activity. Even the highest ministers and generals looked up to him for guidance and instructions, and held office at his pleasure. The oral orders of the king were noted down by secretaries and then put into proper shape and forwarded to concerned officers for being carried out. Such royal orders were called raja-sravitam (dictated by the king) under the Calukyas and Rastrakutas, and the secretaries who took them down were called rahsyadhikarita. Respect for customary law and even for local custom and laws made by guilds and other voluntary associations, was the most potent check on autocracy. Kautilya's exaltation of royal edicts above other sources of law is evidently exceptional and not found in any other work on polity.

SOME ASPECTS

Except for defence and foreign affairs all other functions of government were decentralised to the maximum extent possible and left in the charge of autonomous local bodies functioning under the general supervision of the central government which varied a great deal from time to time and from one state to another.

The Early Calukya and other inscriptions given an inkling into the conditions of village life and its administration. Later inscriptions particularly from the South reveal an almost perfect system of autonomous village administration : and so this system must have been evolving for many centuries all over the South from the early Maurya and Satavahana's times. Three different types of village assemblies have been referred to often functioning side by side and sometimes meeting together for common concerns. Of these the Nagaram was mainly an assembly of traders and merchants, while the Sabha was an exclusively Brahmin Assembly of the landholders of agrahara villages. As distinct from these there was the village assembly which consisted of all classes of people who held land in the village and which was quite common in most parts of the country. It was an autonomous body that could make its own rules of procedure and appoint committees or executive officers at its will. The maintenance of tanks and regulation of water rights, the construction of local roads and their maintenance, the administration of temples and charitable endowments, practically all the work of the village was carried on by the village assembly.

All told the level of administrative efficiency was high and people had scope and freedom for creative activity along different lines. From the writings of foreigners like Fa Hien and Hieun Tsang and also from the casual references in contemporary literature and inscriptions the impression gained is that people were generally happy.

Caste system grew in vigour although inter-caste marriages were fairly common in the early period among royal families, as for instance the Brahmin Vakataka king Rudrasena marrying Prabhavatigupta, a Vaisya princess. The Brahmin Kadamba ruler Kakusthavarman also gave his daughter in marriage to a Vaisya ruler of the Gupta line. The Brahmin Ikshvakus accepted a bride from the Saka Satrap family of Ujjain. Foreign tribes like the Sakas and

Hunas were absorbed into Hinduism largely through intermarriages.

Interdining was forbidden only with the Sudras but even here some of the Smritis like Yajnavalkya make an exception of one's farmer, barber, milk-man and family friend. Neither this nor the pursuit of any profession of vocation was the determining criterion for caste. Brahmins became rulers, commanders of armies, officials of various grades of the civil administration of the land. Trade and architecture also attracted some of them. The Ksatriyas who normally took to arms also practised trade and the chief officers of a guild of oilmen are expressly described as Ksatriyas in an inscription of the fifth century. The Brahmins and Ksatriyas were the natural aristocracy of the land and doubtless enjoyed social pre-eminence.

But the Vaisyas and Sudras could join the army as well as other services and trade ; and we have countless instances of artisans, traders, and agriculturists referred to by inscriptions and sanctioned by the dharma sastras. The old theory that the Sudra should be content with serving the twice-born no longer represented the actual practice. It was however a society where the acceptance of status was voluntary and universal, and as ideals of 'social democracy', though not altogether unknown, had not gained credence, the social exclusiveness of groups did not stand in the way of their combining together for common good.

The joint family system is well in evidence with two or three generations living under the same roof as a single unit of society. Property was divided equally among the sons with a life interest for a widow in her husband's share in case he was divided at the time of his death.

A widow could always get a maintenance from the family but the ancient privilege of niyoga or the practice of a man begetting a son on the childless widow of his brother, fell into disfavour and gradually disappeared. Vedic studies and initiation into these studies (upanayana) was gradually given up in the case of women and their age of marriage became lower. There is only a single instance of sati but numerous instances of cultured courtesans whose number and importance grew in later times. Avinapotigal (honorific plural) a mistress of the Calukya king Vijayaditya performed a hiranya

garbha at Mahakuta and made valuable presents to the deity. The Rastrakuta king Amoghavarsa I often employed courtesans as his emissaries, and his feudatories had to entertain them suitably in their courts. Often the accompanied courtesan must have proved to be a formidable rival to the wedded wife especially in high life although women in general and princesses of the royal family in particular were trained in literature and the fine arts and often proved quite equal to the tasks of administration and even war.

CALUKYAS OF KALYANI

This dynasty was founded in A.D. 973 by Tailapa who has been described as the lord of Telanga. Possibly he was feudatory of the Rastrakutas and in that capacity ruled Telangana until he overthrew the Rastrakutas and established this dynasty. Although he claims to be of the Calukya family, it is not clear how he was related to Kirtivarman II, the last ruler of the Badami Calukya family.

Tailapa has two sons Satyasraya and Dasavarma. Almost from the time of Satyasraya there was intermittent warfare between the Calukyas of Vengi and the rulers of this dynasty. From the time of Jayasimha, son of Satyasraya, the ruler of this dynasty took the titles of Jagadekamalla, and Bhulokamalla. Somesvara I (A.D. 1040-1069), son of Jayasimha was responsible for the expansion of this kingdom at the expense of his neighbours. He naturally came into conflict with the Colas who were also bent on a career of conquest under Rajaraja and Rajendra Cola at this time in order to retrieve the fortunes of their kingdom so much shrunk on account of the inroads of the Rastrakutas. This conflict continued throughout the tenth and the eleventh centuries A.D. and was in the nature of an unending rivalry for hegemony in southern India. The scene of this conflict was laid in the region now known as Nalgonda, Raichur and Mahbubnagar districts of the Hyderabad State ; and as a consequence of this the area now known as Rayalasima constantly changed hands from one to the other.

The greatest ruler of this dynasty was Tribhuvanamalla Vikramaditya VI (A.D. 1076-1127) the son of Somesvara I and the founder of the Calukya-Vikrama era commencing from the date of his

accession. His kingdom grew in strength and power and as a patron of literature and fine arts he has left a deep impression on medieval Deccan. Bilhana, the great Sanskrit poet who adorned his court composed an elaborate poem called Vikramanka-deva-carita to commemorate his achievements. Vijnanesvara author of the famous work on dharma-sastra called Mitaksara, was also a contemporary of this king.

Towards the end of his reign he succeeded in achieving the great ambition of himself and his ancestors to acquire the Vengi kingdom which was now under the rule of the Calukya-Colas, a name that had come over the ruling dynasty of the Cola empire with the accession of Kulottunga Cola I in A.D. 1676. But it was only a short lived glory and his son Bhulokamalla Somesvara III (A.D. 1127-1138) had to march on Vengi once again, and though successful in acquiring it, he could not retain it permanently. Somesvara III tried to emulate his great father by founding the Bhulokamalla Saka ; but even this like the previous one fell into disuse after the death of the founder. Royal authorship is always suspect ; but there is not the least doubt that this king was a great Sanskrit scholar and wrote an encyclopaedic work called Manasollalasa or Abhilasitartha-Cintamani.

The power of these kings started to decline from now on and the feudatory rulers of the Hoysala Ballalas and the Kakatiyas of Warangal gained in strength and began to rule in an independent manner. The successors of Somesvara III were too weak to keep up even the much shrunken Calukya kingdom ; and when the northern portion was carved out into the independent principality of the Yadavas under Bhillama with his capital at Devagiri, the commander-in-chief of the Calukya forces, Bijjala by name, usurped the kingdom from Tailapa III, the son and successor of Somesvara III. His rule witnessed the revival of an extreme form of Saivism called Vira-Saivism or Lingayatism usually associated with Basava, as founder, who was the minister and commander-in-chief of Bijjala. Saivism gradually displaced Jainism and gained in strength even from the time of Vikramaditya VI who had been a Jaina at first but was converted and became a Paramamanesvara. Royal patronage usually gained adherents to any particular faith in

medieval times ; and the rich endowments for Saiva-mathas and temples at this time is adequate proof of the growing strength and importance of Saivism in medieval times particularly Kalamukha and Pasupata. Religion inspired the foundations of educational and medieval institutions ; and architecture and sculpture also came in the wake of progress in religion tuned to the particular form of the faith espoused by the rulers and his favoured feudatories.

KAKATIYAS OF WARANGAL

The Kakatiyas started as the generals and commanders of the Calukyas of Kalyani and won the favour of their masters so well that Somesvara I granted the district (visaya) of Anamkonda to Prola I, son of Beta I. Prola I's son Beta II continued as subordinate to the Calukyas ; but his son Prola II declared independence after death of Vikramaditya VI and founded the Kakatiya dynasty. His son Rudradeva was an equally capable warrior and these two rulers were responsible for conquering the greater part of Telangana. The coastal region lying towards the east of Telangana was then under the Velanandu rulers who were the feudatories of the Calukya-Colas. Rudradeva led several campaigns into this region but it finally came under Kakatiya rule only in the reign of Rudradeva's brother's son Ganapati who ascended the throne in A.D. 1199.

Ganapati (A.D. 1199-1260) is the most powerful ruler of this dynasty ; and his kingdom extended from Gondwana in Madhya Pradesh in the north to Kanchi near Madras in the south and from the Bay of Bengal in the east to Bidar and Hyderabad in the west. His capital was Orugallu or Ekasilasagara, modern Warangal, which he fortified with several encircling walls of fortifications. His extensive kingdom naturally brought him into conflict with the neighbouring kingdoms of Hoysalas of Dvarasamudra and the Pandyas of Madura. The Pandya power had greatly increased with the decline of the Colas and having extended their rule as far as Kanchi they would have annexed the petty principality of the Telugu-Colas of Vikramasimhapura or Nellore but for the Kakatiya strength. It was during this period that the famous Telugu

poet Tikkana adorned the court of Manumasiddhi, the Telugu-Cola ruler of Nellore and feudatory of Ganapati.

After Ganapati's long ruler of 62 years came his daughter Rudrama Devi (A.D. 1260-1296) in whose reign the Venetian traveller Marco Polo arrived at the famous Andhra harbour Motupalli on the eastern coast and visited the Andhradesa. In his account of travels Marco Polo records that Andhra was famous for its diamonds and superfine cloth woven with yarn finer than gossamer. Rudrama Devi was no effiminate ruler. She dressed like man, rode on elephant and horse-back and was actually addressed Rudradeva Maharaja as if she was a man. The Yadavas of Devagiri wished to take advantage of a woman on the throne and led an invasion, but she put up an able defence and repulsed the invaders.

Prataparudra (A.D. 1296-1323) who succeeded Rudrama Deva was her daughter's son, and is renowned in Sanskrit literature as Vira Rudra. He arrested Kanchi from the Pandyas and drove them beyond Tiruchirrapalli. But he had to encounter several invasions of the Sultans of Delhi from the North who were bent on reducing the Kakatiya kingdom to subordination. For over twenty years from A.D. 1303 Prataparudra maintained his kingdom intact and according to Hindu accounts successfully resisted the Muslim invaders on six successive occasions failing only on the seventh and last occasion in A.D. 1323. The Muslim Chronicles, on the contrary, assert that on every occasion, Prataparudra was defeated and consented to pay tribute, although they have admitted that their invasion just previous to the final defeat and capture of Prataparudra was a failure. The accounts of the first invasion also suggests defeat rather than victory. In any case the credit of finally vanquishing the Kakatiya kingdom in A.D. 1323 goes to prince Ulugh Khan who later absconded the Delhi throne in A.D. 1525 with the name Muhammad Tughlaq Ulugh Khan defeated and captured Prataparudra as prisoner and after taking over the administration of the kingdom and appointing the necessary officers in charge he returned to Delhi, although unfortunately while being led as a prisoner to Delhi Prataparudra committed suicide on the banks of the Narmada unable to bear the bitterness of humiliation and defeat.

Originally followers of Jainism the Kakatiya rulers patronised Saivism from the time of Prola II. The Pasupata sect of Saivism in particular gained in strength and numbers at this time and we have many grants of villages renamed Sivapuras to the religious leaders (acaryas) and monasteries (mathas) of this sect. Most of these religious leaders were renowned scholars and the monasteries were centres of learning and hospitals as well. The great expansion of commerce especially sea going trade was responsible for the increase in the wealth and prosperity of the kingdom during this period. Handicrafts and minor industries attained a great measure of popularity and progress which in turn gave a fillip to agriculture. The numerous temples constructed by the kings and their feudatories contributed to the progress of architecture and sculpture; and the elaboration of ritual and festivities in temple worship as well as the patronage of royalty and high officialdom promoted music and dance. Learning and literature in Sanskrit and Telugu advanced to a high degree of achievement as testified to by numerous scholars and authors of repute. A certain Virabhallata-desika is renowend for his, encyclopædic learning (Sarvasastra-visarada) and Agastya, another great writer and author of Balabharata and Nalakirti Kuamudi in Sanskrit, is often identified with Vidyanatha the author of the famous work on Alankara Sastra called Prataparudra-Yasobhusana. Jayapa the commander of the elephant corps of Ganapati is the author of Nrttaratnavali and even the renowned Sanskrit poet Sakalyamalla is generally assigned to this period. In Telugu we have the excellent popular work Ranganatha Ramayanamu by Gona Buddha Reddi and the equally famous Basava Puranamu and Panditaradhaya Caritamu by Palkuriki Somanatha, all in easy flowing dvipada meter. Bhaskara Ramayanamu is another excellent product of this time. Prataparudra himself is reputed to have composed a work in Telugu called Nitisara but unfortunately no copy of this work is now available.

A special feature of this time is the phenomenal growth of hero-worship (virapuja). Not only particular individuals but sometimes considerable group of able warriors formed themselves into a 'suicide squad' and dedicated themselves for the protection

of the kingdom or the person of the king or the royal family or even for the safety of a famous shrine or the common welfare of their village. Honour and fame were of greater consequence to these 'heroes' than longevity of life; and the numerous 'Hero Stones' (virakals and 'Hero Temples' (virulagudlu) of this period testify to the power and universal popularity of this institution in Andhra and Karnataka which made conquest so difficult for the invading Muslim rulers of the North.

After the fall of Warangal, the city was renamed Sultanpur and placed under the southern governor of the Delhi Sultanate who had his headquarters at Devagiri renamed Daulatabad. The Muslim rule, however, could not attain any measure of popularity and a systematic attempt was made to organise an effective opposition to the Muslims and to recover independence.

The leader of this activity was Prolaya-nayaka of the Musunuri family but Singama-nidu and Prolaya-vema Reddi also contributed their best in bringing to the movement all the prestige of their illustrious lineage, particularly the former renowned for the victorious generals of the Kakatiyas in their campaigns against the Pandyas. Minor revolts in various parts of the Telugu country were suppressed by the Muslim generals in-charge but this rendered the task of the Muslim Governor of Daulatabad difficult. Muhammad Tughlaq could not firmly establish his dominion in Telangana and when his governor at Daulatabad revolted he personally led a campaign to the south, subjugated Telangana and appointed two governors with headquarters at Warangal and Bidar respectively in order to keep the country under better control. But Andhra could not be kept down in subjugation and first the coastal region and later the entire region of modern Telangana asserted independence.

With the disappearance of the Muslim power about A.D. 1335-36 Andhra split up into a number of petty kingdoms the earliest of which was the coastal kingdom of eastern and north-eastern Andhra under Prolaya-nayaka with his capital near Kunavaram on the Godavari, not far from modern Bhadrachalam. The next was the kingdom of Telangana with headquarters at Warangal recovered from the Muslims by the able warrior Kapaya-nayaka who was cousin (son of father's brother)

of Prolaya–nayaka. When Prolaya–nayaka died without issue his kingdom was united with that of Kapaya-nayaka. The second was the kingdom of the Reddis founded by Prolaya-vema Reddi with its capital first at Addanki and later at Kondavidu in Guntur district. The third was the kingdom of the Padma-Velmas founded by Recerla Singamanaya with its capital at Rajukonda. The fourth was the Kingdom of Vijayanagara founded by Harihara and Bukka under the wise guidance and patronage of the great sage Vidya-ranya.

These four kingdoms carried on a bitter internecine war each bent on expansion at the cost of the other, and it was many years before Vijayanagara attained the supreme position of the empire of the south. Meanwhile, the numerous Muslim officials left in the Deccan by Muhammad Tughlaq, commonly called amirs of the hundred or 'centurious' watched the turn of events in the Delhi kingdom and inspired by the example of the revolting Hindu chieftains decided to establish an independent Muslim kingdom in the Deccan and revolted against the authority of the Sultan of Delhi. Kapaya of Warangal sent reinforcements and wished these revolting Muslim amirs all success since that would put an end to all danger from Delhi and some day win the help of these Deccan Muslims when required. Muhammad Tughlaq tried to suppress this revolt but in vain. The political condition of Delhi Sultanate grew from bad to worse during the last days of his rule and when he died in A.D. 1351 his successor Feroze Tughlaq abandoned all attempt to recover the Deccan. Thus arose the Bahmani kingdom in A.D. 1347 under the able leadership of Alauddin Hasan Gangu Bahmani with its capital at Gulbarga.

Ever since its inception the Bahmani kingdom was intent on bringing the whole of the Andhra again under Muslim rule. With this end in view Alauddin Hasan led a number of campaigns into the neighbouring kingdoms not sparing even his good neighbour Kapayanayaka of Warangal who had befriended them in the critical days before their independence. Kapayanayaka obtained no help from his southern neighbour the Recerla Velamas of Rajukonda and had to become feudatory of the Bahmani kingdom paying tribute. In A.D. 1369 the Bahmanis seemed to have encouraged the

Recerla Velamas of Rajukonda to put an end to the Warangal kingdom. Anapota-naya, son of Recerla Singama-naya, marched on Warangal, already on the decline due to the incessant attacks of the Bahmanis, and after the defeat and death of Kapaya-nayaka annexed his kingdom. Thus ended the independent kingdom of Warangal and the rule of the Musunuri-nayakas ; and the Recerla Velamas of Rajukonda ruled the entire region of Telangana for nearly half a century as the allies of the Bahmani kingdom of Gulbarga.

The Recerla Velamas were great warriors but their spirit of honour and independence were highly individualistic and not conducive to the growth of a strong united kingdom in Telangana. The children of the two sons of the founder divided the kingdom into two halves and while Rajukonda continued as the capital of Anapota-nayas' descendants Devarkonda became the capital of the children of Mada-naya. Singama II, son of Anapota-naya, is the most distinguished ruler of the elder branch of Rajukonda and Lingama-nidu the best of the descendants of the younger line of Mada-nidu. But with all their heroism and diplomacy in keeping up friendly relations with the Bahmani kingdom the reign of Feroze Shah (A.D. 1397-1422), the Bahmani Sultan, witnessed the rise of hostility between the two kingdoms which developed into bitter warfare with the accession of Ahmad Shah to the Bahmani throne in A.D. 1422. Warangal and Rajukonda were conquered by the Bahmani kingdom and Hindu rule in Telangana completely disappeared from this date.

Recerla Velamas made no small contribution to literature and learning. Singama II is renowned as Sarvajna (knower of all) and is the author of a work in Alamkara called Rasarnava-sudhakara, a commentary on the musical treatise Sangitaratnakara, by Sarnadeva and a play called Kuvalayavali or Ratna-Pancalika, all in Sanskrit. Two of the scholars in his court were Visvesvara, author of the Sanskrit work on Alamkara called Camatkara-candrika and Appayaraya, author of a commentary on the lexicon Amarakosa. Numerous other works of Singama II have been referred to ; but have not been recovered so far. Nor was Telugu neglected by these Recerla Velamas. Gaurana's Harischandra-Caritra and Navanatha Caritra, both in dvipada

meter and a work on prosody called Laksana-dipika, Koravi Goparaju's poem Simhasana-Dvatrimsika and Potana's Bhagavata are examples of a very high standard of proficiency attained in Telugu literature.

THE BAHMANI KINGDOM

By the time Alauddin laid the firm foundations of the Bahmani kingdom the kingdom of Vijayanagara in the South and the kingdom of the Reddis in the East were well established and impossible to be uprooted. Campaigns against the distant coastal region of the Andhra brought no benefit to the Bahmani kingdom and led to need less waste, disappointment and defeat. The friendship espoused with the Recerla Velamas of Rajukonda was a tactful policy in order to concentrate on meeting the more dangerous foe of Vijayanagara whose dominion seems to have extended originally as far as Vatapi or Badami in Bijapur and perhaps even farther west as far as Rayagad in Ratnagiri district. All this region had been conquered by the Bahmani rulers but Vijayanagara was trying to reconquer it all or at least the Raichur doab between the Krishna and the Tungabhadra rivers. Alauddin was equally skilled in war as well as in diplomacy; and during the eleven years of his rule he acquired a large kingdom extending from Penganga in the north to the Krishna in the south, and from Bhongir in the east to the Sea on the west including the parts of Goa and Dabhol. His capital Gulbarga was adorned with fine buildings and effected some improvement in administration by dividing his kingdom into four Tarafs, Gulbarga, Daulatabad, Bidar and Berar each under a governor or Tarafdar.

Alauddin's eldest son Muhammad I (A.D. 1358-77) made further progress in the reform of administration by a policy of decentralization and frequent tours of inspection. He suppressed robbery with some severity and 20,000 brigands paid the capital penalty before the roads were safe. He established a council of eight ministers including a Peshwa and strengthened his position in the eyes of the Muslim world by obtaining a formal recognition from the Khalifa of Egypt. He had the able guidance of an old trusted minister called Saifuddin Ghori who had served his father and continued in the service of the successive rulers till the accession of the

sixth Sultan when he died aged over a hundred years. Muhammad is noted for the construction of the great mosque at Gulbarga, the only one in India with no open courtyard. Muhammad successfully maintained his large kingdom free from internal disorder and external danger. The governor of Daulatabad, Bahram Khan Mazandarani, revolted against him and joined hands with Kapaya-nayaka of Warangal. He even evoked the help of Feroze Tughlaq in vain. But Muhammad successfully put him down and severely punished Kapaya-nayaka. It was not long before the kingdom of Warangal disappeared at the hands of the Recerla Velamas of Rajukonda, leaving the Bahmani kingdom free to concentrate on Vijayanagara, till the reign of Feroze.

The conflict between Bahmani and Vijayanagara was an incessant trial of strength, with fortune favouring now one side and now the other. Often it took an ugly religious turn when the Bahmani kings declared a Jehad against Vijayanagara and countless soldiers on either side were put to the sword. Feroze Shah (A.D. 1397-1422) has to his credit the largest number of invasions against Vijayanagara, totalling some 22 or so in a reign of 25 years. He reversed the traditional policy of friendship towards Recerla Velamas of Rajukonda and they now grew into a veritable thorn on his side availing themselves of every opportunity to fight with the Bahmani kingdom aligning themselves either with Vijayanagara to the south or with the Gajapati's kingdom of Orissa which was founded in A.D. 1436 with Kataka as capital and which had acquired the coastal region of Andhra after the fall of the Reddi kingdom.

Feroze Shah has been acclaimed by Muslim historians as 'a good, just and generous king who supported himself by copying the Koran'. He had a vigorous body and keen mind and in his harem of 800 women of all nationalities, set up in Ferozabad, the new city he built on the banks of the Bhima and he was able to converse with each lady in her own language. He made his brother, Ahmad, chief minister, and employed clever Brahmins to carry out difficult tasks in administration. He fought with Vijayanagara successfully on two occasions and compelled his adversary Devaraya to give his daugher in marriage along with the fort and district of Bankapura as dowry. In A.D. 1417

he invaded Telangana, defeated and killed the Reddi king Kataya-vema of Rajahmundry and annexed the greater part of his kingdom. He was not successful however against the Gond Governor of Mahur in A.D. 1412 and his attack against Pangal in A.D. 1420 ended in disaster and loss of territory even after a protracted siege of two years.

His trusted brother Ahmad Shah, surnamed Wali, wrested the kingdom from Feroze and set up his capital at Bidar known as Bedada-kota in Telugu literature. In the words of a senior historian he "waged savage war against Vijayanagara to avenge the losses of the previous region, slaughtering people and cows, and destroying temples indiscriminately. Vijayanagara purchased peace by paying a vast amount of treasure as 'arrears of tribute.' In A.D. 1424-25 Warangal was captured and its Velama ruler killed. Telangana thus came under Muslim rule except for Devarkonda fort and the territory round it which was still under the Velamas. He fought with Malva and Gujerat but was defeated by Ahmad Shah I of Gujerat. His attempt to capture Mahim on the island of Bombay also ended in a failure. He was the patron of Burhan-Namah, a history of the dynasty down to A.D. 1462 in Persian verse by the Poet Azari of Isfandiyar in Khurasan but unfortunately this work is lost.

Humayun Shah was determined to exterminate the Velama kingdom of Devarkonda ; and although in A.D. 1460 in response to the request for help of Devarkonda Hamvira was sent with reinforcements by the Gajapati king of Orissa and the danger was warded off temporarily, by the end of the reign of Muhammad Shah Lashkari (A.D. 1463-1582) the whole of the Telangana was under the Bahmani rule.

From A.D. 1482 sets in the decline of the Bahmani kingdom with weak and luxury loving rulers and with internecine quarrels and palace intrigues heightened by the rival factions, "the foreigners comprising Turks, Arabs, Mughals and Persians in the Sultan's service on one side and the Deccani Muslims and the African Negroes as well as Muwallads, the offspring of African fathers and Indian mothers on the other. The foreigners were generally Shias and the others Sunnis, the conflict being thus due to both racial and religious differences.

They had no small share in weakening the sultanate and the succession states."

Muhammad Shah Lashkari was succeeded by a young boy aged twelve years by name Mahmud (A.D. 1482-1518) ; and it was during his reign that the Bahmani kingdom split up into five independent principalities of Golconda, Bijapur, Ahmadnagar, Bidar and Berar. The first to set up independence was Yusuf Adil Shah of Bijapur who did so in A.D. 1489, and the last of these five to do so in A.D. 1512 was Sultan Quli Qutbul Mulk of Golconda.

Islam grew in Deccan and south India as a consequence of Bahmani rule and large numbers were converted to Islam not all of them unmindful of the material benefits that they could obtain from the Muslim rulers. In the same way knowledge of Persian language grew among the Hindus. Gradually Muslims gave employment to the Hindus even in the army, and the Hindu kings also recruited Muslims to their army. Frequent alliances in war and peace and the increased contact with northern India and the Muslim countries abroad contributed to the progress of trade. A large number of poets, religious men, architects and traders came to the Bahmani court from foreign countries like Persia, Abyssinia, etc., and introduced foreign models in arts and crafts as also foreign manners and customs. The Bahmani sultans appointed mullas in towns and villages for propagation of Islamic learning and a number of madarsas or educational institutions were also established. The beginnings of Marathi and Urdu literatures can be traced to this period as also the origin of the movement for Hindu-Muslim unity as propounded by indigenous Deccan poets like Vemana and others, in northern India like Kabir Ramanand and so on.

THE FIVE KINGDOMS

Out of the five kingdoms into which the Bahmani kingdom split up as stated above Berar and Bidar were minor powers and the former's history is of little importance to Hyderabad. The kingdoms of Ahmadnagar and Bijapur included vast territories outside Hyderabad and Golconda gradually extended its dominion as far as the sea in the east.

Sultan Quli, the founder of the Qutb Shahi

kingdom of Golconda, desired from the beginning to acquire the whole of the coastal Andhra which was under Purusottama, the Gajapati king of Orissa. Since the Gajapati dominion extended in the south as far as Udayagiri in Nellore district, the growing kingdom of Vijayanagara was conscious of the danger from this potential rival; and so Krishnadevaraya conquered and annexed all the coastal Andhra by about A.D. 1513. Instead of the comparatively weak Purusottama Gajapati, Sultan Quli had now to face the powerful Krishnadevaraya of Vijayanagara who threatended the very security of his kingdom by his conquest of Kovela-konda, Goyyalakonda and other large forts in Telangana. Sultan Quli therefore had to give up all hope of expansion in the east and since the rival Muslim powers of Bijapur or Ahmadnagar, etc., gave no room for encroachment on their territory he had to content himself by extending his territory till the Godavari in the north-east and north.

At the venerable age of 90 Sultan Quli was murdered at the instigation of his son Jamshed Quli while the aged man was at prayer in the mosque at Golconda. Jamshed was a terror to his younger brother Ibrahim as well, and so the young boy of thirteen ran away to Vijayanagara where he was treated well by the de facto ruler Ramaraya who conferred a jagir on him and treated him as his own son during the eight years he spent at Vijayanagara before he succeeded his brother at Golconda in A.D. 1550. Ibrahim (A.D. 1550-1580) may be regarded as the greatest of the Qutb Shahi sultans. He is noted in Telugu literature as Ibharama and Malkibharama. It was during his reign that the Muslim kingdoms for once laid aside their bitter internecine quarrels and joined together in order to destroy Vijayanagara. The result was the defeat and death of Ramaraya of Vijayanagara in A.D. 1565 at the battle of Rakshasatangali (near Talikota). Once the common object was achieved the combination of Muslim powers once again broke up with incessant quarrels and fights. But there was no great danger now from Vijayanagara who ceased to take all interest in Deccan politics and turned its attention entirely to the south, even shifting the capital from Vijayanagara, first to Penugonda and later to Chandragiri. Ibrahim and his successor Muhammad Quli (A.D. 1580-1612) gradually

conquered coastal Andhra. The latter is noted for his founding of Bhagyanagar in A.D. 1589 which has grown into the present city of Hyderabad. It was in the reign of Abdullah Qutb Shah that the eastern part of the modern Rayalasima and the territory beyond it as far as Madras was conquered and annexed to the kingdom of Golconda. But Golconda was on the decline. The expansion of the Moghuls towards the south in the reign of Shah Jahan reduced Golconda to the position of a vassal paying tribute and in the reign of the next and last ruler Abul Hasan Tana Shah, Aurangzeb defeated and imprisoned the Golconda ruler and annexed the kingdom to the Moghul empire.

This was the period when there was greater co-operation between Hindus and Muslims and when the Muslim rulers of Golconda treated the indigenous language Telugu and its literature as deserving of some regard. Hindus were appointed for administrative and military posts of authority and Abul Hasan, the last sultan, had actually two Telugu brothers Akkanna and Madanna as Premier and Commander-in-Chief. The Telugu people naturally had a great affection for the sultan and in time of crisis Telugu warriors and generals staked their all for the preservation of the kingdom and guard the sultan. The mutual regard and goodwill contributed to all-round progress and the wealth and prosperity of Golconda is proverbial.

Socially Hindus and Muslims mixed freely and participated in each other's festivals—a fact which elicited the deepest scorn and anger of the puritanical Moghul Emperor Aurangzeb who listed this in his charges against Golconda. Many Hindus venerated Muslim saints and offered worship at their tombs. Muslims tried to learn and write in Sanskrit and the Hindus learned Persian and Arabic and have composed a number of works in Persian. Ibrahim Qutb Shah was the most cultured ruler who evinced interest in Telugu and Sanskrit also. This was natural on account of his early sojourn in Vijayanagara and the lofty traditions he imbibed in that court. His court poet Addanki Gangadhara composed Tapati-samvaranamu in Telugu verse and gave a lead to a number of writers like Ponnikanti Velaganarya who dedicated his famous Yayati Caritamu to Amin Khan, a Muslim officer of the Qutb Shahi court. Kamsali Rudrakavi, author of

Nirankusopakhyanamu is reputed to have composed a Kavya called Sujana-manoranjanamu and dedicated it to Ibrahim Qutb Shah. The Karanamu (patwari) of Golconda Sarangu Tammayya composed his Vipranarayana Caritramu and the famous musician Kshetrayya visited Abul Hasan's court, held a disputation with the court musician Tulasimurti and won the favour of the sultan by reciting eleven padas—a particular type of composition specially suited for illustration in classical dance. It is needless to speak of the progress of Persian and Arabic in Golconda since the cultured sultans lavished their patronage on poets composing in these languages and numerous works testify to the rich contribution of Golconda in this field.

MOGHUL CONQUEST

The history of Bijapur and Ahmadnagar deals largely with the regions outside Hyderabad State. Nor is there any particular feature in the political history of these kingdoms which requires special mention as unique. It was the same story of mutual suspicion, rivalry and overweening ambition among the Deccan States leading to kaleidoscopic changes in the pattern of political and military alliances and enmity. No one state was permitted to gain in strength, and gradually each one of them grew weaker through incessant war and bloodshed and fell an easy prey to the inroads of the Marathas and the campaigns of the Moghuls. By the time of Abdullah Qutb Shah Shivaji captured some forts and strongholds in the Adil Shahi kingdom of Bijapur and founded the Maratha kingdom. This tiny principality rapidly grew in power and glory and proved a vital danger to the Deccan States and the Moghul Empire.

The Moghul campaigns on the Deccan commenced in the reign of Akbar who conquered the greater part of the northernmost Deccan kingdom of Ahmadnagar. Shah Jahan continued this Deccan policy and reduced Golconda to the State of a vassal paying tribute to the Moghul empire. The annals of Ahmadnagar and Bijapur merge in the history of the Moghul empire about 1596 although Bijapur and Golconda survived as independent kingdoms. But it was Aurangzeb who wiped out these kingdoms and annexed the last of them,

Bijapur and Golconda, in A.D. 1686 and 1687 respectively.

Aurangzeb had to fight long and hard even after the fall of Golconda in order to establish his dominion in the whole of the Deccan on a sound footing. Numerous petty chieftains declared themselves as independent on the fall of Golconda; and Aurangzeb's Commander-in-chief Zulfikar Khan had to subdue systematically the various forts of Rayalasima, and Mysore before conquering the kingdoms of Tanjore and Madura in the south. In the administrative arrangements made by Aurangzeb the southern part of the Moghul empire was divided into the five subahs of Khandesh, Aurangabad, Bidar, Berar, Bijapur and Hyderabad with his son Kambaksh as the lord of the entire south with his capital at Hyderabad. Till the very end Aurangzeb continued to fight in the Deccan but could acquire no permanent hold for the Moghul empire in the Deccan.

The death of Aurangzeb in A.D. 1707 led to the declaration of independence by Kambaksh at Hyderabad. His elder brother who succeeded to the Moghul empire with the titles of Shah Alam and Bahadur Shah defeated and killed Kambaksh and brought Hyderabad back under Delhi authority. But his successors were weak and indolent and real power fell into the hands of the Syed brothers one of whom Syed Husain Ali was viceroy of the Deccan. The Syeds were Shias and were friendly with the Marathas, Rajputs and other influential sections of Hindu population. Their attempt to strengthen the Moghul empire with the help of the Hindus was severely resented by the more orthodox nobles of the Moghul court of Delhi who drove Syed Husain Ali from Delhi to the Deccan and encourage the Marathas to invade Hyderabad. Syed Husain Ali succeeded in coming to terms with the Marathi leader Balaji Vishwanath and once again established himself at Delhi as king-maker and de facto ruler. This time the opposition was well organized under Chin Qulich Khan also called Nizam-ul-Mulk and Asaf Jah who defeated and killed the Syed brothers but found no favour with his ungrateful monarch who was a puppet in the hands of the intriguing and selfish noblemen. Nizam-ul-Mulk therefore retired to the Deccan of which he had been appointed the Viceroy, and after proving his military

prowess against the Moghul partisan Mubariz Khan in A.D. 1724 at Sakkerkhed established the present Asaf Jahi dynasty of Hyderabad.

THE NIZAMS

The history of the Asaf Jahi dynasty is the story of an independent kingdom struggling against odds for survival against European powers without aid of a single native power. The continued hostility of the Marathas to the west and even Mysore to the south necessitated a sustained effort to ward off danger by a tactful and timely exercise of the arts of diplomacy and war. Succession of minors to the throne, wars of succession by rival claimants, interference by foreigners, these and many similar internal troubles, so common in a monarchy during troubled days, fill the picture for a great length of time, while occasionally an able monarch retrieves the situation by an able exercise of his talents for the expansion of his power and territory. The French had an early hold on the political affairs of Hyderabad but from the time of Nizam Ali Khan (A.D. 1761-1803) the English dominated the scene and as a reward for the Nizam's alliance and co-operation with them on various occasions against the Marathas, Mysore and many others they granted the security of his kingdom and the dubious title of 'Our Faithful Ally.'

The recent history of Hyderabad is too well known to need any mention here; but despite the integration of the States and the levelling of all distinctions between the various administrative and political units of India, from the cultural point of view Hyderabad occupies a peculiar position in India as a meeting ground of the north and the south, the east and the west. It is almost a truism that Indian culture is a pattern of unity in diversity and the strengthening of that unity and homogeneity can be better promoted from this metropolis of composite culture.

ARCHAEOLOGY

THE archæological wealth of Hyderabad is famous throughout the world largely on account of the famous cave temples of Ajanta and the rock-hewn shrines of Ellora. Only a personal visit can give one some idea of the magnitude and beauty of the architecture, sculpture and painting found in these two places.

But Ajanta and Ellora are only the two best out of a vast group of monuments and antiquities ranging from the very early Prehistoric Age down to the recent days of independence and after. Even a brief survey of the antiquities of Hyderabad would show in a small scale the whole panorama of the history and culture of India, in all its varied phases and in all its glory.

The earliest relics of man are found in great abundance in this State in the form of stone implements, at first rough but later more highly finished and beautiful. The stone axes, triangular in shape with rough edges and painted ends in a

few cases, the triangular granite stone cherts, and the reddish triangular flakes with sharp edges and cores, brown or yellowish in colour, all these are the more useful if not the attractive remains of a culture that produced the beautiful beads and pottery.

All along the course of the Godavari in this State, and to a considerable extent along the Krishna, have been discovered hundreds of prehistoric sites that seem to prove that Hyderabad is one of the earliest habitats of man.

Megalithic tombs in the form of dolmens and cists and several cemeteries containing terra-cotta sarcophagi and big burial urns abound in hundreds all over the State. They usually contain a lot of funerary furniture, pottery, terra-cotta figurines of animals and implements of iron. The prehistoric finds at Maski show the transition from the late neolithic to the historical times.

Between the prehistoric or proto-historic age and the Historical Andhra period intervenes a big gap awaiting to be filled up by actual remains of material culture. Nor is there any doubt that Hyderabad played an important role even during this period as proved by the existence of inscriptions of Asoka in two different places in the State, at Maski and Kopbal.

But in the 2nd century B.C. we find in this State architecture, sculpture and painting of such a high standard that it is obvious that centuries of systematic development must have preceded this advanced stage. The unbroken continuity in the cultural history of this State can be traced remarkably accurately from early Andhra-Satavahana times down to the present day.

A number of powerful dynasties of rulers held sway in this State and contributed without exception to the cultural progress of the country. To mention the names of only the most important we have the Andhra-Satavahanas (*c.* B.C. 230—*c.* A.D. 230), the Vakatakas (*c.* A.D. 280—*c.* A.D. 530), the Calukyas of Badami (*c.* A.D. 543—*c.* A.D. 753), the Rastrakutas (*c.* A.D. 753—*c.* A.D. 973), the Calukyas of Kalyani (*c.* A.D. 973—*c.* A.D. 1190), the Kakatiyas (*c.* A.D. 1080—*c.* A.D. 1326), the Yadavas (*c.* A.D. 1187—*c.* A.D. 1312), the Bahmani rulers (*c.* A.D. 1347—*c.* A.D. 1545), the Qutb Shahi and other later Muslim rulers of

the Deccan and last but not the least the Moghul and the Asaf Jahi rulers of recent times.

ARCHITECTURE

The architectural wonders of this State comprise the chief monuments associated with each of these dynasties. The earliest caves at Ajanta, five in number, and also a few at Pithalkhora, are of the early Andhra-Satavahana period and bear close affinity with other caves of that period found at Nasik, Kondane and other places. The curved lines of the roof in some of these caves are the result of centuries of artistic tradition in constructing all buildings in wood with flexible bamboo used extensively for the support of the roofs.

But architecture soon grew out of this stage of adopting wooden technique in stone ; because rock-cut architecture was specially suited to Hyderabad on account of the convenient physical texture of her rocks, particularly in the western districts of Aurangabad, Bhir and Osmanabad. The chief monuments of this type are the chaityas and viharas with small stupas or *dagobas* situated at the apsidal end in each chaitya.

Rock-hewn architecture continued to flourish, under the Vakatakas and later rulers almost up to A.D. 1000 and some of the best work is associated with the Rastrakutas of the 8th century A.D. Caves I, II, XVI and XVII at Ajanta are noted for their priceless paintings and sculpture but Cave XIX which is a little later in date has probably the most beautiful facade in this Series. The finest example is however in Ellora, in the famous Kailasa, a rock-hewn shrine carved in the reign of Rastrakuta Krishna I. An inscription records that on its completion the architect was lost in wonder at his own work and that celestial beings in the sky considered its art superhuman in its inspiration.

While rock-hewn architecture was progressing to undreamt of heights in north-western Hyderabad, temples grew out of the Buddhist structures of earliest times and rapidly gained in popularity and fame under the patronage of the Calukyas of Badami. The earliest examples of the Calukyan temples are found on the borders of this State ; but a few later examples found at Ittagi and Alampur in Raichur district show the development of a new

style of architecture which reached its culmination under the Calukyas of Kalyani and their successors. The famous temples of Palampet and Hanamkonda in Warangal district, and the equally beautiful, though less well-known, temples at Pangal and Nagulapada in Nalgonda district are typical, with their singularly graceful exterior, decoration with their imposing *vimanas*—a compromise between the plain stepped stories of the early Calukya style and the closely moulded tiers of the Hoysala temples—with their pillars turned on lathes and having a knife edge below the capital and with their doorways elaborately carved with minute and exquisite detail. The stone employed in the best of these temples is a dark stone of a very fine grain called the black basalt which rendered possible the carving of sculpture 'almost applying to stone the technique of the ivory worker or goldsmith'. The temples were often not single but triple and the main shrine had a star shape in the exterior and was set on a higher platform. The wall surfaces were adorned by a large number of horizontal friezes imposed one upon another and the lower walls of even the *vimanas* contained ornate niches holding images of gods under foliated canopies.

"With the advent of the Muslims into the Deccan a vigorous style of military architecture grew up and the use of the guns under Turkish officers and engineers in the latter half of the fifteenth century brought about still further improvements in the principles and material of building as well as in the laying out of the defences".

The great mosque of Gulbarga and the Bahmani mosque of Bidar fort rank high in the list of the Muslim monuments of India, the architecture of both being characterised by 'a beauty of line in the arrangement of the component parts, which are, however, of the simplest design'. The Mushirabad Mosque and the Toli Masjid in Hyderabad are most impressive and the Baridi mausolea at Bidar, the Adil Shahi tombs of Gogi in the Gulbarga district and the Qutb Shahi tombs of Golconda need no commendation for a keen, connoisseur of medieval architecture. Among the edifices of a semi-religious character mention should be made of the Madrasa of Mahmud Gawan of Bidar and the Badshahi Ashur Khana of Hyderabad, the latter particularly noted for the exquisite tile-work obviously

copied from some Shiite shrine of Iran or Iraq.

SCULPTURE AND PAINTING

While architecture is thus seen to be "the major factor" in the cultural heritage of Hyderabad, its art, as found in its component parts of sculpture and painting, "presents a visual proof of the creative activity, æsthetic achievement and emotional outlook," of the people of this State. The history of this art opens in the prehistoric and protohistoric times in the rock carvings and drawings at Benkal in Raichur district and the terra-cotta figurines and other artistic objects found in prehistoric sites. The Benkal drawings show "a highly developed sense of the pictorial art in the drawing of both human and animal figures" and the terra-cotta figurines, of a later date, prove that the artists had fully grasped "the essential elements of form and decoration at quite an early date."

By the 2nd century B. C. the art as found in the paintings in Caves IX and X at Ajanta emerged beautiful and characteristic bearing close affinity with the early art of the Amaravati school. The old naturalism found in the archaic art of this region has been modified into a more delicate sense of realism, and a new sense of movement and harmony gives balance to the "almost acrobatic suppleness" of the female figures.

Under the Vakatakas and later rulers the art of Ajanta as represented by the sculpture and the painting in Caves I, II, XVI and XVII, attained a classical stage combining suppleness, grace and flexibility with harmony, serenity and balance, manifesting a beaming intellectuality and high creative skill. Nor can we fail to note even in a cursory glance a joyous spirit which pervades throughout these paintings. It is not a joy which shows any wantonness but the deep bliss of *ananda* permeated by a deep spirituality.

The later development of the art of Hyderabad under the Calukyas of Kalyani and the Kakatiyas of Warangal shows some of the most exquisite specimens of the 'epic grandeur, variety and massiveness' of Indian art and architecture. Each temple is a veritable museum remarkable for its fine blending of sculpture and architecture, immortalising in stone the religion, legend, history and contemporary

life in the form of dance, dress, manners etc., and creating myriad forms of beauty in design and structure. These temples exhibit the urge of great artists in the power and perfection of an art which, while maintaining its unity, leaves no scope for further embellishment of even the smallest part of its material.

When the impetus to religious art disappeared in medieval times architecture and sculpture came to an abrupt end, but painting survived in a much transformed state in the Deccan School which is really an off-shoot of the Moghul School " which developed its particular idiom in the 17th century under the patronage of the local rulers of the Deccan States of Golconda and Bijapur. The subjects show great catholicity and the painters experimented with individual pictures, book illustrations, Raga malas and court and palace scenes."

COINS

No survey of the rich heritage of Hyderabad will be complete without a reference to the coins, inscriptions and the many other miscellaneous antiquities, each branch of which has its own special contribution to make to build up a comprehensive art history of India.

The rich collection of coins acquired by the Hyderabad Museum has more than a provincial interest. Apart from the artistic value of some of them their range and variety is particularly noteworthy stretching from the early punch marked coins to those of the Moghul and Asaf Jahi dynasties. A few medieval coins of the Tughlaq and Vijayanagar dynasties are interesting but an almost complete set of Bahmani coins is a unique feature of this collection. A few of these invaluable coins of the Andhra Satavahana dynasties are rare, and some new dynasties are represented like the Mahisa and Sebaka. Welcome additions have been made to the all but too meagre coinage of the Calukya dynasties of Vengi and Kalyani and also to the coinage of the Yadavas of Devagiri.

SCRIPTS AND CALLIGRAPHY

A large number of inscriptions have been discovered in this State starting from the Asokan edicts at

Kopbal and Maski down to the recent inscriptions on tombs of the British period. Apart from the palæographical and epigraphical importance of these inscriptions the purely artistic value of some of these is very high. It is a rare pleasure to look at some of the inscriptions of the Calukyas of Kalyani or the Kakatiyas of Warangal with ornamental flourishes and elegant fancy letters used where most suitable and the whole presenting an attractive appearance. The æsthetic sense of the people is seen not only in the selection of a beautiful rock or pillar, often of glistening black basalt, but also in the mirror-like polish given to it before engraving the record in bold round letters inscribed with a taste for design and symmetry.

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HANDICRAFTS

AMONG the handicrafts of Hyderabad are textiles, carpets and rugs, bidriware, silver filigree work, ivory and horn products and Nirmal wood work. These are almost staple cottage industries, though the State has other industries in common with the rest of India.

Among the handloom textiles produced in the State, Himroo, Mushroo, Kamkhab and Paithan borders are well-known even outside India and are greatly in demand.

Himroo and Mushroo consist of the cotton yarn for warp and silk for weft and are woven in spotted, striped or elaborate floral designs on satin ground. The term Mushroo is derived from "shara" which means the "law". The material is so called because the mixture of cotton with it makes the silk permissible to wear when praying. Himroo and Mushroo make attractive tunics and vests for men and blouses or coats for ladies. Due to its excellence of quality, texture and attractive

designs, Himroo is now being used as tapestry material by high class and important establishments such as luxury hotels, embassies, government buildings and residences of the rich in most of the capitals of the world. Kamkhab is silk cloth highly ornamented with gold and silver thread and is used for veils, head-dresses and bridal robes. Paithan and Aurangabad have been renowned centres of this industry from very early times. This is illustrated from the fact that the Persian Ambassador, who arrived on a mission to Qutb Shahi Kings of Golconda in 1603 and remained at the court till 1609, took with him a piece of Kamkhab, the manufacture of which had occupied the looms of Paithan for five years.

Brocade and sari borders composed of an elegant mixture of cotton and silk having pretty devices of flowers and other designs ingeniously looped with gold and silver thread while weaving are produced at Paithan. Pieces of sufficient length of this kind of material cost as much as a thousand rupees. These exquisite embroidered sari *pallows* are being popularly used now as table centre pieces and piano covers in Europe with striking effects.

Hand-made golden wire of Paithan and Aurangabad also deserve notice. Bars of silver are thickly coated with gold thread and are then passedthrough a series of holes drilled in a steel plate until the bar of metal, originally about 7″ in length has been stretched to the length of several hundred yards. When sufficiently fine, it is fit for brocading on Kamkhab but if required for gold thread it has to undergo the operation of flattening, and is then termed as Badla. Six or eight bobbins having fine gold wire wound upon them, are fixed on spindles or a frame, the ends of wires being made to pass between two sticks placed upon the edge. They are then led over the polished surface of a steel anvil, and these receive a slight blow from a small hammer which is equally highly polished. As it becomes flattened it is drawn along by the following process. Silk thread is covered by Badla. Round a long winding spindle, provided with a hook at the top and loaded at the bottom, is wound a certain quantity of pure silk thread, upon another similar winding spindle is wound the Badla as it is prepared, which is made by attaching the end of Badla to the silk thread and rapidly twisting

the winder on which it is wound, the end being led over a hook suspended from the ceiling. As the silk thread twists round, the Badla is carefully adapted in its progress down, so that it neither overlaps nor exposes the silk within.

Check pattern solid border saris of Narayanpeth are noted for their superior workmanship and are largely exported to various parts of India, such as Poona, Sholapur, Bombay and Baroda. Mixed fabric saris, chowlkhans (bodices) of Gulbarga, Kopbal and Narayanpeth are very popular.

Sangareddy silk known as Tapta cloth, silk patolas of Jalna (saris woven on the tie and dye system according to a given pattern and adjustment of each thread in the course of weaving), Bundani work rumals known as telya rumals, lungis, and turbans of Warangal and Nalgonda are a few of the other specialities.

Carpets and rugs of Warangal are proverbial for their excellence in India and their samples have commanded good sales in several European exhibitions. The carpet-making industry is specialized in by a colony of Muslim Shaiks who are said to be the descendants of Persian settlers. The carpets made are of three kinds, silk, cotton and woollen. The woollen rug and pile carpets, called 'galicha' and "kalin" respectively, have a warp of strong cotton of flax and the piles of coloured wool knitted into each warp thread. The designs of the carpets can be traced to Persian patterns. The size is seldom over 15 yards long and one yard to six yards wide. In the exhibition of 1851 held in London the very finest rugs exhibited were from Warangal.

The attention and assistance given to this industry by Government has resulted in increasing the quality of rugs and carpets which are exported annually from the State. The carpets now produced cater to modern taste and requirements, and their quality and designs have yet to be surpassed in excellence by anything of the kind produced in India.

BIDRIWARE

This industry dates back 400 years to the Bahmani and Baridi dynasties under whose patronage it flourished, and towards the end of whose rule it reached its greatest perfection and beauty. The

Baridi Kingdom was established against the authority of the Sultans of Delhi and so its cultural and artistic inheritance was derived from the famous school of Persia. As such, Bidriware has a common ancestry with the older art practised in Arabia and Persia of inlaying gold and silver on steel or copper. From this it differs in the basic material which in place of steel or copper is an alloy of zinc with small proportions of other non-ferrous metals, of a dull leaden colour. This innovation was peculiar to India and especially to Bidar. The alloy never rusts or corrodes, but is brittle and liable to break if dropped.

The process is divided into three phases. Firstly, the casting ; then engraving and inlaying ; and finally giving the article its polish and coating of black. The casting is done in moulds of red clay, after which the article is polished with file and sand-paper. Next, the design is engraved and incised on the cast article and pure silver in sheets or wires is hammered into the design.

This is now gently heated and smeared with saltpetre and a particular earth found in Bidar Fort mixed into a paste with water. The effect is magical. The alloy turns permanently jet black while the silver retains its brilliance. It is this colour contrast and the consequent feeling of depth which gives Bidriware its charm. In older work on copper or steel this effect is almost lost, due to the fusion of colours and entire lack of contrast between the two metals. It is finished off by polishing it with a mixture of coconut oil and fine charcoal.

Originally the articles normally made were ewers, basins, flagons, water-goblets, hookahs, candle-sticks, spice and cosmetic boxes, dishes and flower vases. Water vessels were in special demand due to the belief that this metal imparted certain medicinal and curative properties to the water. Nowadays, other articles such as cigar and cigarette boxes, cigarette cases, ash trays, vases, cuff-links, dress studs, candle-sticks, card holders, powder compacts, crucifixes and fruit bowls are also made. Any type of article, with any design which may be required, can be manufactured accurately provided designs and drawings are furnished.

The designs are generally taken from the great fort at Bidar and the world-famed frescoes in the

Ajanta Caves. Lately a number of pseudo-modern designs have also been adopted, and any given design can be faithfully reproduced.

The workmanship is on par with that of jewellery and fine watch-making, a fusion of art and the highest technical skill, which can only be acquired by long years of experience. The technique is usually handed down from generation to generation and to watch one of these craftsmen tracing his exquisite designs is to realise that he is performing no uncongenial task but a work he delights in, where he will not be satisfied with anything but absolute perfection.

SILVER IVORY AND HORN

Karimnagar has long been noted for its fine filigree and silver ware work of superior quality showing exceedingly delicate workmanship of local goldsmiths. The eterdans (perfume-holders), cigarette cases, trays, small boxes, pandans, knife handles, coffee spoons, purse-handles, flower vases , to mention only a few, are very attractive in design and workmanship.

The ivory and horn industry holds a high place among the cottage industries of Hyderabad. The intricate designs, superb workmanship and excellent finish is a tribute to the dexterity and skill of the artisans in this industry. The ivory and horn articles made in this State are knife-handles, paper-cutters, book-ends, pen-holders, lamps and lamp shades, ear-rings, brooches, bangles, powder boxes, cigarette cases, combs, buttons, animal figures, walking-stick handles necklaces etc.

NIRMAL WORK

The toy industry of Nirmal is well-known. The Nirmal toys are made of Burgu and Punki wood. The wood is very light in weight and easily workable. The adhesive material used is prepared by soaking tamarind seeds, then drying it up and grinding it together with the seed coat and heating it with water to the consistency of glue. Painted in natural fast durable colours, the Nirmal toys and other wood manufactures consist of trays, boxes, birds, vegetables, fruits etc. The artisans engaged

in this industry carry out the work in their houses, which are situated in the small village of Nirmal in Adilabad district.

Lately this Industry has been revived and a new life given by persons who have a natural aptitude and love of art and crafts. Most attractive and durable articles have been placed on the market such as trays, screens, panels, lamp stands, cigar and cigarette boxes, ladies' shoe-heels, luncheon sets, candle stands, trinket boxes and beautiful furniture with fascinating colours and designs. A special feature of Nirmal work, apart from the intricate and beautiful designs, is the gold effect created by the use of herbal juices which does not tarnish with time. This has been attracting the attention of art-loving people in India and abroad. A new life to this 400-year old cottage industry has been infused by this renaissance and it is envisaged that it will secure a high place in the oriental arts and crafts of India.

PLACES OF INTEREST

THE region between Godavari and Krishna has its own distinctive importance in history which is evident from the many monuments and places of interest in the State.

Perhaps in no other compact region in our country is history more representatively illustrated in stone and plaster, in caves and rocks, in paint and pigment and in relics, inscriptions and sites having scenic associations with ancient glory.

Primitive artifacts, megalithic tombs and terracotta figurines take us thousands of years back from the age of Harappa and Mohenjo Daro. The land of the three lingas, Telingana (trilingana), and its numerous associations with the Ramayana link us up intimately with the protohistoric period. The discoveries at Maski, the Asokan inscriptions and Ajanta and Ellora portray the greatness of the Buddhistic period, while many archæological monuments tell of the great days of the Andhras, including those of the last of the Andhras, the Kakatiyas.

Then come the massive footprints left behind by the Muslim conquerors from Muhammad Tughlaq right down to the Moghuls, and the Vijayanagar iterlude which has its own conspicuous place in the annals of the Deccan.

All this living past is there not merely for the delight of the archæologist, the antiquarian and the historian, but also for all those who take pride in our rich cultural heritage.

Some of these places of interest are briefly described here.

AJANTA AND ELLORA

Ajanta and Ellora are in the Aurangabad district, the former being 65 miles and the latter 18 miles from Aurangabad city.

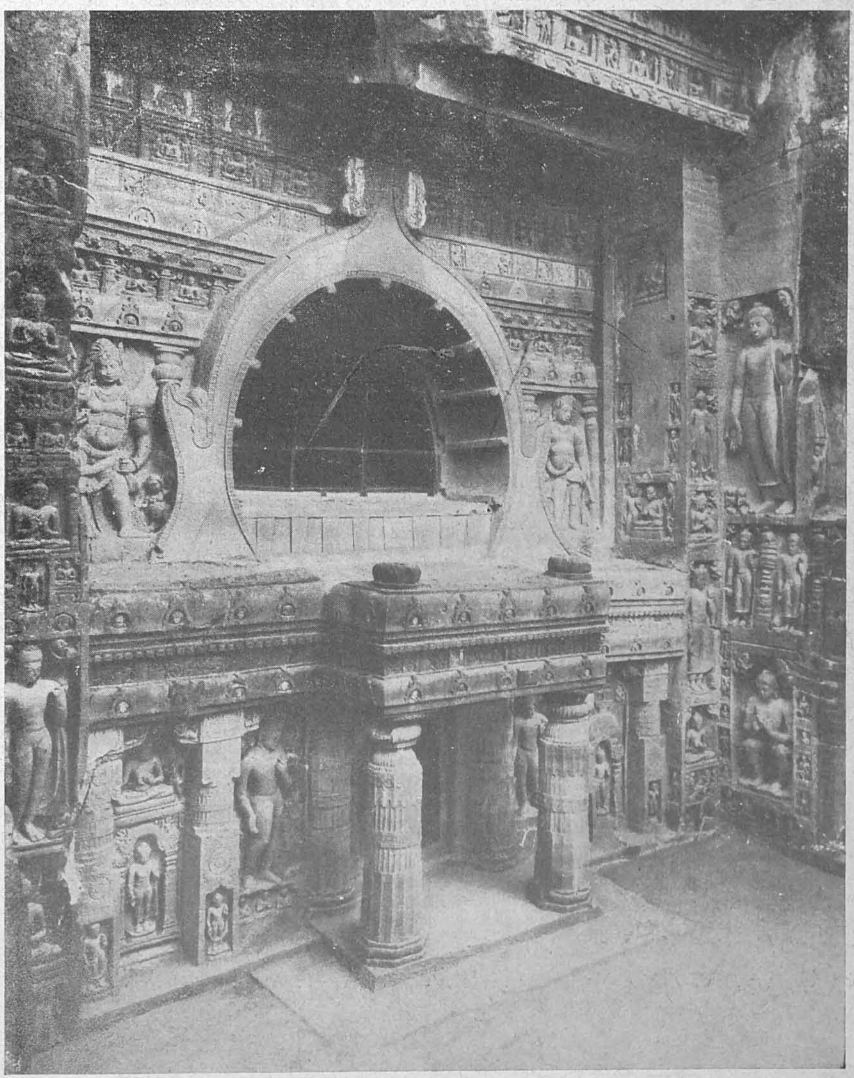
At Ajanta there are 29 caves excavated in an almost perpendicular massif of a crescent-shaped rock some 250 feet above the plains. Caves IX, X, XIX and XXVI are chaityas (chapels) and the rest are viharas (monastic cells). Originally all caves had paintings or frescoes but now only six, Caves II, IX, X, XVI and XVII have them, though Caves VI, XIX, XX, XXI and XXII also show traces.

According to inscriptions in Cave X, the earliest paintings are in Caves IX and X and date from 200 B.C. Caves XVI and XVII and the paintings therein belong to 600 A.D.

Paintings are of three kinds, decorative, figurative and narrative. Decorative paintings contain floral and creeper designs, circles and lotus medallions, square and oblong panels of general pattern in infinite varieties of flowers and trees, conventional animals, fabulous creatures, semi-human and mythological figures like the Gandharvas, the Apsarases the Suparnas, the Nagas etc.

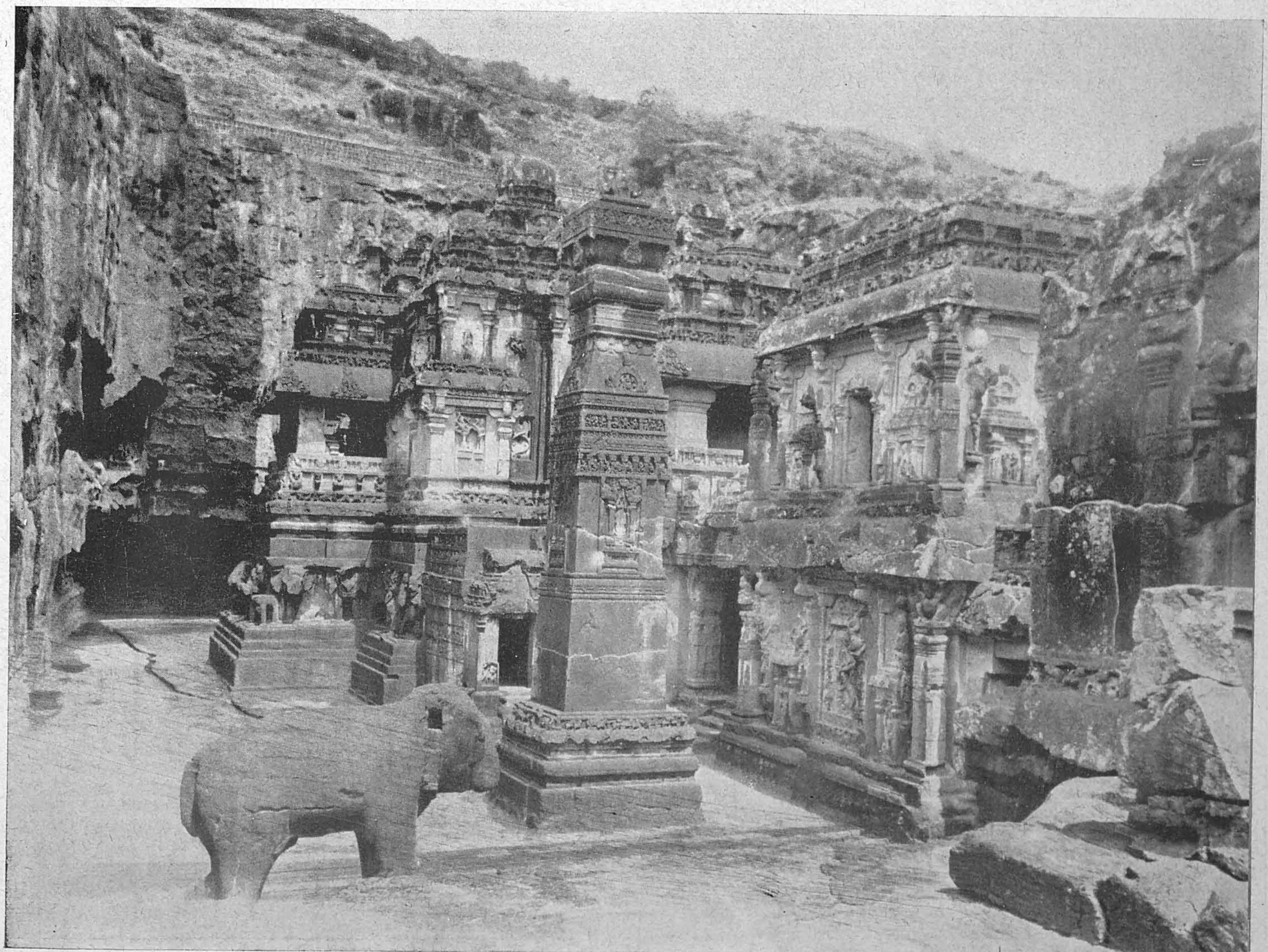
The figurative paintings are portraitures of a very high order mainly centering round Buddha and Bodhisattvas. The Great Bodhisattva Padmapani in Cave I, described as "the very acme of Asiatic pictorial art", is only one of several which show the highest attainment in the way of figure paintings.

Last are narrative scenes mostly from the Jatakas or the previous lives of Buddha, *e.g.*, the Visvantara, the Saddanta, the Sibi and other Jatakas. Cave XVII shows the maximum amount of narrative



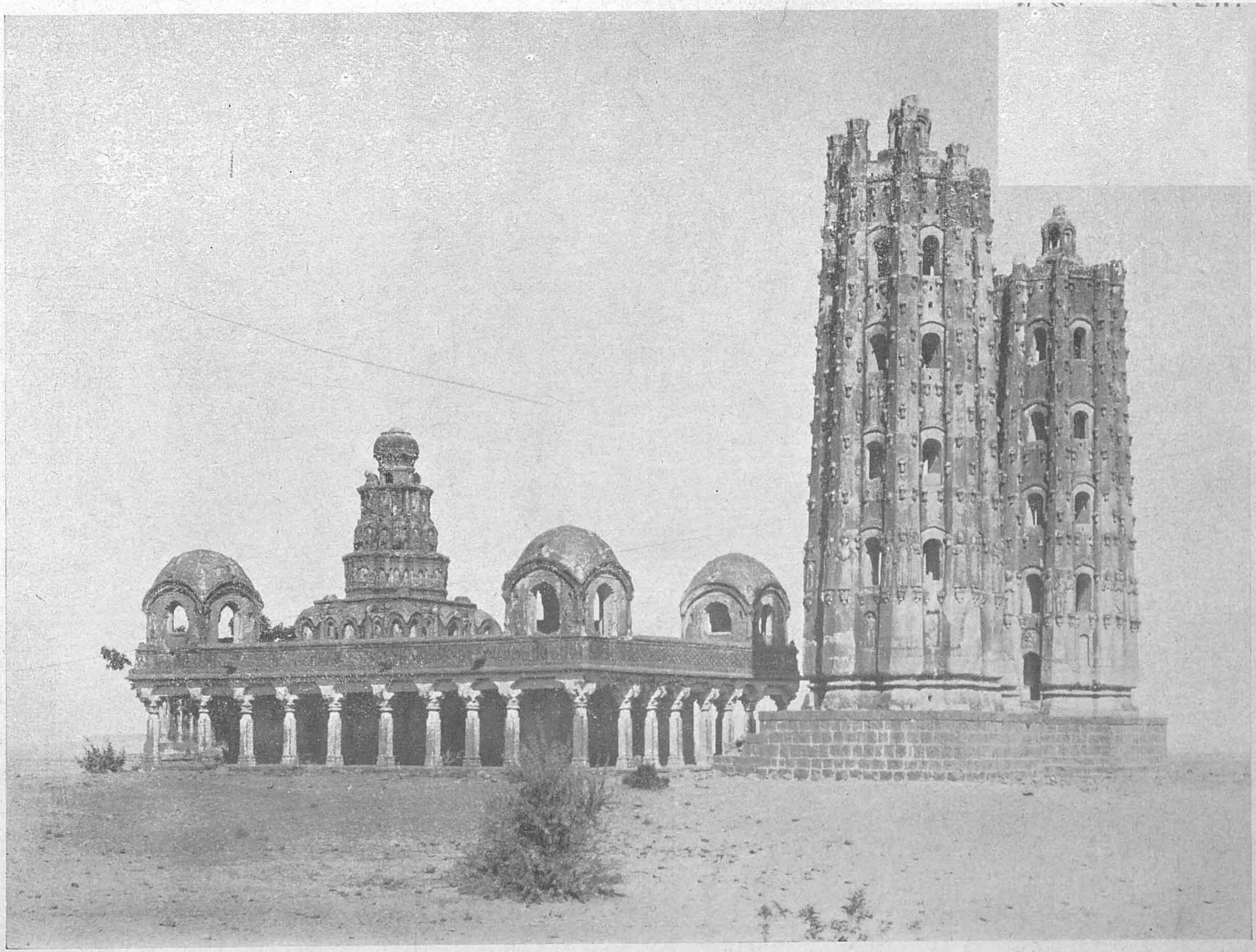
Ajanta Caves—facade

Ajanta Caves—Bodhisattva Padmapani

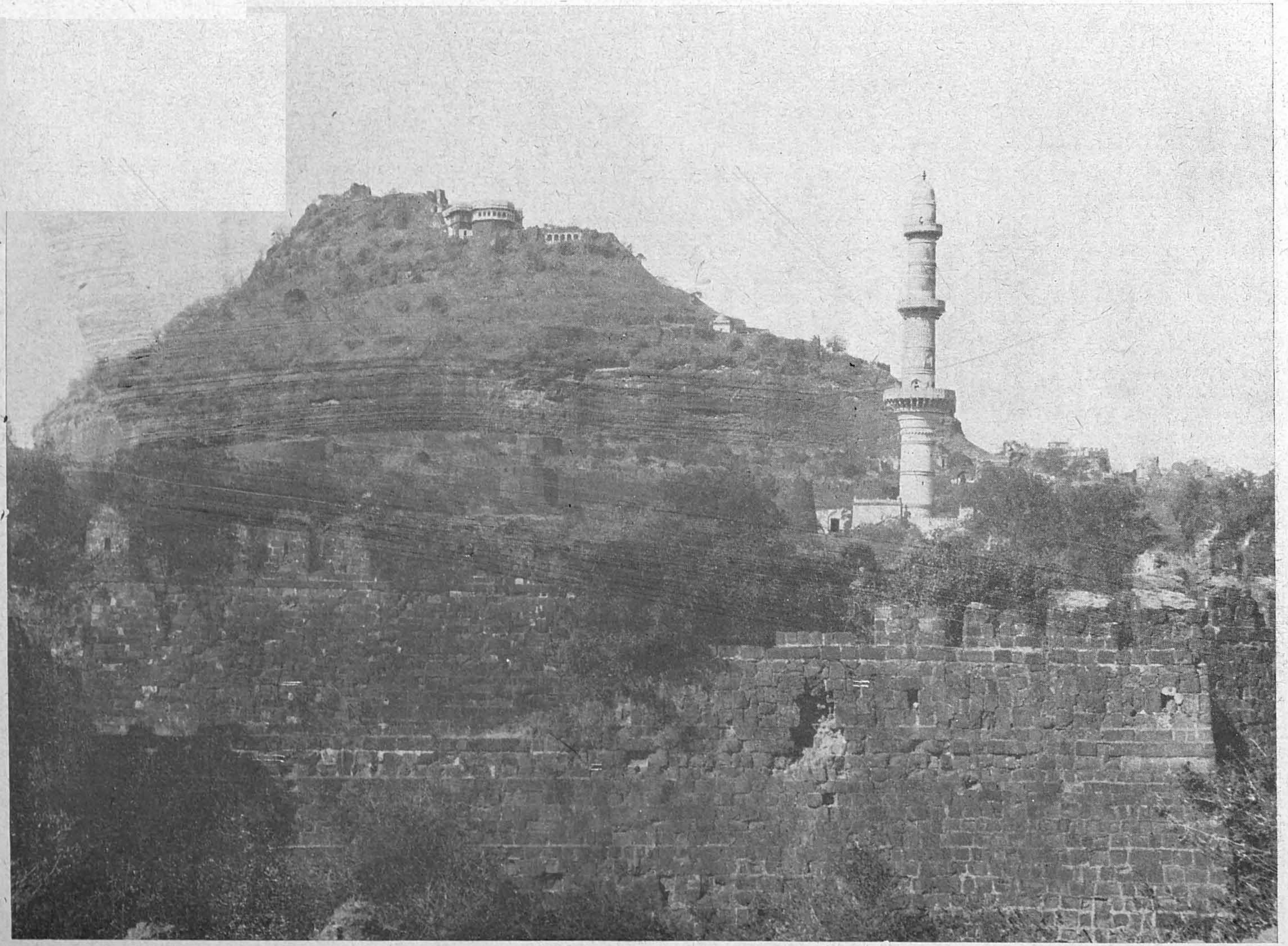


Ellora Caves—Kailasa

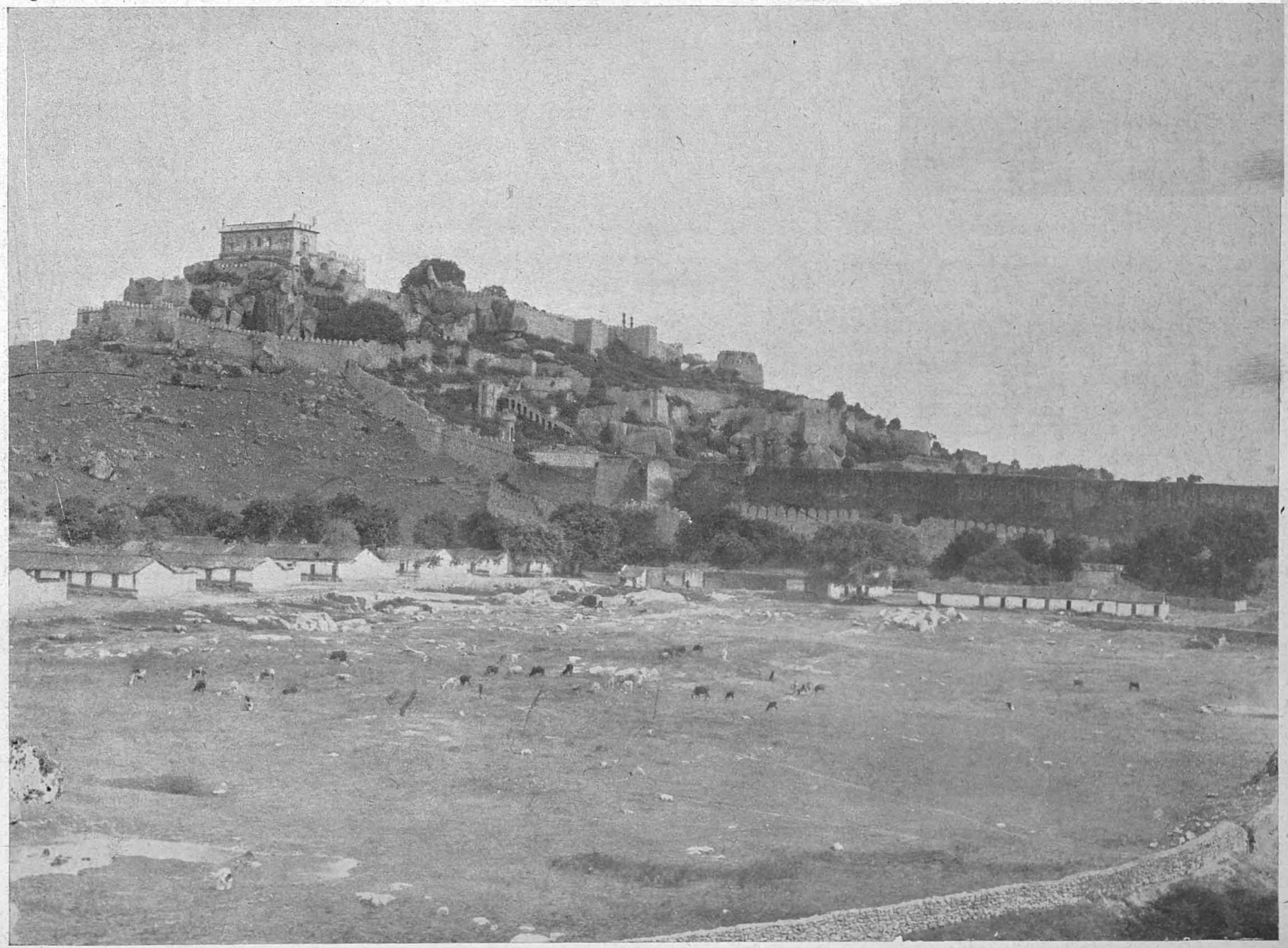
Bibi-ka-Maqbara (mausoleum of Aurangzeb's wife), Aurangabad



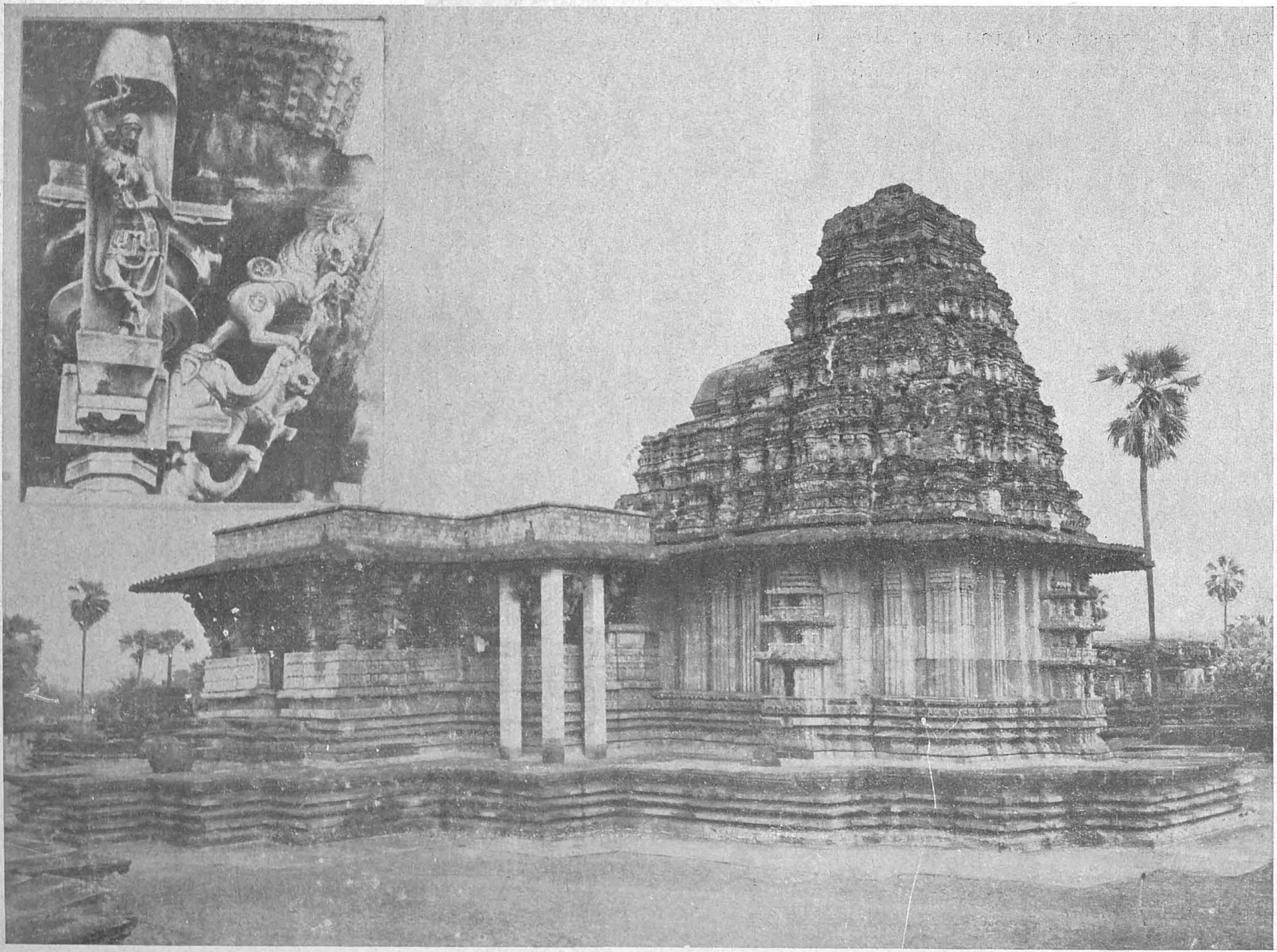
Khandeshwar Temple, Bhir district



Daulatabad Fort, Aurangabad



Golconda Fort, Hyderabad



Ramappa Temple (Warangal), with a bracket inset

painting still preserved and includes the most engrossing episodes in the birth, life and death of Buddha.

Most striking are scenes depicting the dying princess in Cave XVI, the mother and child in a group in Cave XVII, Mahamaya standing with her leg bent upward in Cave III, Lady Irandati swinging in the Vidhurapandita Jataka scene in Cave II and the bacchanalian scene in Cave I.

From the technique of painting it is clear that the frescoes were prepared in a very simple manner. Pulverized rock, cow-dung, earth and chaff were mixed and pressed hard on the rather porous surface of the trappean rock. The surface was then levelled and after it had dried up, drawings were done in bold outline red ochre (*dhaturaga alekhana*). The palette was apparently restricted to red ochre, yellow ochre, indigo, lamp black and chalk, all of them mostly obtained from the neighbourhood. But in later paintings lapis-lazuli for the blue colour was probably imported from outside. Shading, highlights, modelling and various other details of technique were well understood, though often the artist gave them much less importance than the fundamental values he sought to attain.

A broad and comprehensive outlook on life inspired the artist to greet the whole world with a masterpiece of painting.

The variety is indeed infinite. But "from all these emanates a great joy in the surpassing radiance of the face of the world, in the physical reality of men and women, in the strength and grace of animals and the loveliness and purity of birds and flowers and woven in this fabric of material beauty we see the ordered pattern of the spiritual realities of the universe. It is this perfect combination of material and spiritual energy which marks the great periods of art."

Characteristic naturalness and simplicity of expression, a profound religious and spiritual appeal and a great sense of restraint and refinement all show the highly developed cultural and æsthetic taste in the authors.

Again sculpture and architecture have been artistically integrated into a single harmonic whole which commands the respect of the architect as well as of the artist, but, of course, the frescoes eclipse everything.

The cave temples of Ellora excavated in the face of a hill, or rather the scarp of a large plateau, are the largest and the most varied group of rock-cut temples in India. They belong to the three great religious faiths of India, the Buddhist, the Brahmanic and the Jaina. There are nearly fifty cave temples in these hills running nearly north and south for about a mile and quarter, but of these only thirty-four are most important.

The Buddhist caves, twelve in number, are at one end and were excavated between 400 to 800 A.D. The Hindu caves, XIII to XXIX, are in the middle of the group and date from the 700 to 800 A.D. as testified by inscriptions of the Rashtrakuta dynasty. The last few caves, XXX to XXXIII, right at the other end of the series, form the Jaina group and are even later in date than the Hindu caves. The early Buddhist caves are very plain, the viharas consisting of square halls with cells at the back and sides for monks, and the chaitya consisting of arched or flat-roofed caves, often with a circular apse at the back around a dagoba for worship. Cave X, populary known as Visvakarma, though not so magnificent in proportions or severe in its decoration as the great cave at Karli is nonetheless splendid. The dagoba with an attached frontispiece is larger than that in Cave XIX at Ajanta, the facade of which is not of the usual horseshoe shape but is cut up into three divisions with an attic window over the central opening and the triforium over the pillars divided into various compartments each containing a seated Buddha and attendants.

Cave XII, or Tin Thal as it is called, is a three-storeyed cave and forms the last of the Buddhist caves here. The sculptures in these caves are quite impressive especially because of their size, religious expression and decorative features. But they do not have the dynamic vigour and grandeur found in the sculptures of the Brahmanical caves. The sculpture in the Brahmanical caves and in particular in Cave XVI, known as Kailasa, shows boundless energy and ' an intensity of human emotion found nowhere else in Indian sculpture.' But there are many examples reminiscent of the ' soft grace, joyous expression, nimble movement and elegant poses of the Buddhist statuary of the fifth century.' The Kailasa is by far the most extensive and elaborate rock-cut temple in India, and the most

interesting as well as the most magnificent of all the architectural objects which India possesses. But Cave XXI called Rameswara and Cave XXIX called Sita-ki-Nahani also possess certain special features of great architectural interest and sculptural value.

The two extensive Jain caves called Indra Sabha and Jagannatha Sahba are very extensive works, rich in decoration. But their plan is somewhat compressed and the desire merely to imitate and rival the Brahmanical caves seems to have resulted in the absence of a well-conceived design and "that purpose-like architectural expression which characterised the works of the two earlier religions." Even sculpture, which shows competent workmanship and conveys a feeling of religious serenity, suffers by comparison with Buddhist statuary and Brahmanical images, possessing neither the majestic dignity of the former, nor the vigour and zeal of the latter.

ALAMPUR TEMPLES

Alampur is the headquarters of a taluq in the Raichur district. The nearest railway station is Alampur Road which is six miles from the town.

The place is situated on the banks of the Tungabhadra and abounds in antiquities of the Calukyan times. Two groups of temples called the Brahmesvara temples and Papnasa temples are situated on the river bank on either side of the village. The principal temple of the first group of nine temples called Bala Brahma is a cluster of shrines, and, in style, bears a striking resemblance to the Papnasa Temple at Pattadakal in the Dharwar district. The sikharas of all these temples have a curvilinear form and are decked with miniature architectural devices such as pillars, niches, windows and amalakas. The plan and decoration of these temples bear no affinity to the Indo-Aryan temples but have a striking resemblance to the plans and carving of some of the rock-cut temples of western India. The interiors have a central approach leading to the shrine in the form of nave, with an aisle on either side, which, as in the case of the Buddhist chaityas, are separated from the former by rows of pillars. The shrines are square with circumambulatory passages around. Again in imitation of rock-cut architecture, the

interiors are closed except for ventilation windows. with exquisite trellis screens. The carvings on the pillars and the architecture are so strikingly similar to those of the Buddhist and Brahmanical caves of western India that on entering the temples one has to remind oneself that it is a structural temple and not a rock-cut shrine.

AUNDHA TEMPLE

Aundha is a village in the Hingoli taluq of Parbhani district and can be approached from Chondi—a station on the Purna-Hingoli Railway, Aundha lying only eight miles from there.

The temple is famous for containing one of the twelve Jyotir-Lingas of India. It is star-shaped in plan, like all Calukyan temples, the arrangement being a large square mahamandapa in the middle, three porticoes in the north, south and west and the shrine in the east. The pillars supporting the roof of the mahamandapa are extremely graceful, lofty, octagonal in form and most exquisitely carved. The sculptural decoration of the doorways of the shrine and the porticoes is also of a superior order.

AURANGZEB'S TOMB

Aurangzeb's tomb is a feature of Khuldabad which is a town of tombs, graves and mausoleums, four miles west of Daulatabad, and where lie buried alike saints, sovereigns and courtiers.

Abul Hasan Tana Shah, the last king of Golconda; Ahmad and Burhan Nizam Shahs, kings of Ahmadnagar; Malik Ambar; Prince Azam Shah; Khan-i-Jahan; Munim Khan; Bani Begum, great-grand-daughter of Aurangzeb; Asaf Jah I, the first Nizam; Nasir Jung Shaheed; and saints Zainul Haq (Zainuddin); Burhanuddin and Raju Qattal are those whom history has known and whose tombs and graves can be seen even today.

Khuldabad is also known as Raoza. Aurangzeb died at Ahmadnagar but before his death he had willed that he should be buried at Khuldabad or Raoza in the courtyard of his patron St Zainuddin. He even selected the exact spot for his grave. This spot is on a lower level than the saint's tomb and the tomb is washed close down into Aurangzeb's grave; such being his pious intention.

Aurangzeb wished to be buried in a simple,

inexpensive and unostentatious graveyard; his wishes were carried out scrupulously and so his grave is austere and simple even today except for the marble screen around and the marble flooring added by the State's Archæological Department. A commemorative tablet put by the Archæological Department gives a plain statement of facts in easy Persian.

The great saint whose company Aurangzeb courted so particularly even after death was a famous figure of the 13th century. The date of his death is given as 771 A.H. He seems to have lived for a considerable time in Daulatabad, but a part of Burhanpur town in Madhya Pradesh is called Zainabad and still keeps alive his association with that city and its ruler, Faruqi Nasiruddin.

BIBI-KA-MAQBARA

This is the tomb of Aurangzeb's wife constructed by her son Prince Azam in 1660 A.D. It is a replica of the Taj and is perhaps "the finest Muslim tomb in the Deccan built in the Moghul style."

Dilras Banu, popularly known as Rabi'a Daurani, was the daughter of Shah Nawaz Khan and a descendant of Shah Tahmasp of the Safawi dynasty of Iran. Her marriage to Aurangzeb in 1637 A.D. was celebrated at Agra by Shah Jehan in a grand manner. She had a pious and religious disposition and was considered a saint after her death. The name Rabi'a Daurani is reminiscent of the great Muslim lady Saint Rabi'a; and, even now, women who visit the shrine take their vows here and leave bangles tied at the shrine to mark their vows. After her death in 1657 A.D. poor feeding was done here on a large-scale every day, and the very vessels used (most of them gilded and inscribed) are still preserved along with the silk hangings, velvet curtains, carpets and various other objects used in those days in this tomb and in the mosque close by.

The mausoleum is in the same style as the one at Agra. It is octagonal in shape with a marble screen fixed round and is carved in the same pattern and with same design as at the Taj. The intention of the builders to repeat the Taj exactly could not be fulfilled in spite of the great many cartloads of marble brought all the way from northern India,

some of it still lying unused in one of the verandahs. A contemporary French traveller, Tavernier by name, refers to this carting of stones and the difficulty in constructing this building on the same scale as the Taj. The whole structure was done in masonry and marble was used only in important places such as the domes, the base of the main structure, the grave and the surrounding portions, including the perforated stone screen. The name of the architects, Ata Ulla and Haspat Rai (Hanspat Rai), are carved on the main gate of the building.

The garden all round, the fountains, the cypress trees and the flower beds paved with cut stone, are all in imitation of the Taj Mahal.

BIDAR

Bidar which is now the headquarters of the district of that name lies about 80 miles north-west of Hyderabad.

The history of this place goes back to the Hindu period but its hey-day of glory was largely in the 15th and 16th centuries under Ahmad Shah Wali Bahmani and his successors.

Bidar fort is an excellent example of the perfection and ingenuity of the military architecture of this period. It contains many majestic buildings notable chiefly for the beauty of the encaustic tile work covering the walls. The 'Rangin Mahal' (Painted Palace), the king's private residence has some exquisite and unique mother-of-pearl inlay work carried out on black polished stone. The Zenana quarters contain some lovely plaster designs and the royal bath and water-supply system shows engineering skill of high degree.

In the centre of the town stands the famous Madrasa Mahmud Gawan—a grand building of three storeys covering an area of 250 feet by 180 and adequately to serve as abode of learning founded by the learned Premier of the Bahmani kings. A Persian himself, Mahmud Gawan, evidently invited artists from Persia to construct this building in A.D. 1472 obviously based on Persian models. In the works of Percy Brown, " Here was an Islamic College complete with lecture halls, library, mosque and ample accommodation for both professors and students, in an architectural style resembling in

every particular those stately University buildings which adorn several Persian cities, in short it might have been moved bodily from Rijistan at Samarkand."

On the outskirts of the town are situated the group of Barid Shahi tombs, one of which, namely Ali Barid's tomb, is undoubtedly the best example of its kind in India. The dome over this monument is not very large, nor particularly striking, but for the balance of its architectural proportions and the utter simplicity and elegance of its form it is indeed remarkable.

A couple of miles from the town, in a village called Ashtur, stand the tombs of the later Bahmani kings, larger and more ornate than the Gulbarga tombs. The first of them is the tomb of Ahmad Shah Wali Bahmani with the entire ceiling of its dome as well as the walls painted most beautifully with various decorative designs, floral patterns and calligraphic devices, which still retain their colour and brilliance. The paintings are in Persian Style with bands of inscriptions in letters of gold on a ground of deep blue or vermilion.

Bidar is also the centre of a special craft called Bidriware which is a cottage industry that dates back to the Bahmani times. "The workmanship is on a par with that of jewellery and fine watch making, a fusion of art and the highest technical skill which can only be acquired by long years of experience."

DAULATABAD

Daulatabad is Deogiri (Devagiri) of old, and this is where Muhammad Tughlaq set up the capital of his Indian Empire after shifting from Delhi.

The place is celebrated as the capital of the Seunas, more commonly known by their assumed name of Yadavas, who rose from the position of feudatories of the Calukyas to that of independent princes. Bhillamma I, who threw off allegiance about 1187, is said by Hemadri to have founded Deogiri. His grandson, Singhana, acquired practically the whole of the Western Calukyan kingdom.

Alauddin Khilji captured the fort in 1294, and this event marks the first invasion of the Deccan by the Muslims. The fort was restored to the Raja on his agreeing to pay tribute, but later

expeditions were undertaken on account of default. Deogiri was occupied by Malik Kafur in 1307 and 1310, and in 1318 the last raja was flayed alive.

In 1338, Muhammad Tughlaq attempted to transfer his capital from Delhi to Deogiri and his unfortunate subjects were forced to migrate to the new seat of government. After a period of seventeen years, the citizens were permitted to return to Delhi, but most of the exiles were so disconsolate that they preferred to undertake the wearisome journey of six hundred and ten miles northwards rather than remain in that city. He changed Deogiri to Daulatabad and from here he directed his campaigns against the rajas of Warangal. Troubles having broken out in northern India, the king left his new capital to suppress them. During his absence, the Muslim governors of the newly acquired provinces revolted, and in the confusion which ensued, Zafar Khan, the governor of Gulbarga, succeeded in capturing Daulatabad, which remained in the possession of the Bahmanis until 1526 when it was taken by the Nizam Shahs, to be again wrested from them by Akbar. After the fall of Ahmadnagar, the Nizam Shahi capital was transferred to Khirki, the present Aurangabad, and Daulatabad was retaken to remain in their possession until it was captured in 1633 by Shah Jehan's General. It remained part of the Moghul empire until after Aurangzeb's death, when it came into the possession of Asaf Jah, the First Nizam of Hyderabad.

The fortress is built upon a conical rock, scraped to a height of 150 feet from the base. The hill upon which it stands, rises almost perpendicularly from the plain to a height of about 2,250 feet above sea-level. The outer wall is $2\frac{3}{4}$ miles in circumference with three lines of fortifications between it and the base of the upper fort. The outer wall formerly enclosed the ancient city of Deogiri, but a village is now all that remains.

The fort has no less than eight gateways while its bastions have many famous historical guns on them, two of them being the Ram's head-gun and the Shri Durga.

An interesting feature of the fort is its underground passage, known as "the Andheri", cut in the bowels of the rock. Here and there in the dark passage are pitfalls designed to throw the uninitiated down into the deep moat below. The

end of the passage has been provided with a large iron grating on which fire used to be kindled at the time of invasion in order to make the passage intolerably hot and smoky for the invader. There are some unfinished caves cut under the great rock of the fort which, from their mode of excavation and carving, appear to be contemporaneous with the Ellora caves—particularly those of the Hindu period.

Besides the fortifications, the chief buildings are the Chand Minar and Chini Mahal. The Chand Minar, which is 210 feet high and 70 feet in circumference at the base, was erected by Alauddin Bahmani to commemorate his conquest of the fort. The basement is 15 feet high, containing twenty-four chambers and the whole pillar was originally covered with glazed Persian tiles of much beauty. It is considered as one of the most striking pieces of Muslim architecture in Southern India. To the south of this, is a small mosque, with a Persian inscription giving the date of its erection as 849 Hijri (1445). The Chini Mahal, or 'china palace' which was once a building of great beauty, is 40 feet to the right of the eighth gate of the fort. It was here that Abul Hasan Tana Shah, the last of the Qutb Shahi kings, was imprisoned by Aurangzeb in 1687.

Very little is left of the buildings of the old Hindu period except the remains of Kali-ka-Deval, the middle portion of which was converted into a mosque by Malik Kafur. Close to this mosque is the Jami Masjid which has Hindu pillars and lintels. This is said to have been constructed by Mubarak Khilji in 1313 A.D., and later on, the coronation of Alauddin Hasan Gangu Bahmani, the first Sultan and founder of the Bahmani Dynasty, was performed in this mosque in 1347 A.D. Firishta has given a graphic description of the ceremony.

Apart from this, there are a clear water spring, known as the 'Kaori Tanka', an elephant pool called the Hathi Houz, Janardhan Swami's Samadhi, and some palaces attributed to Shah Jehan and some others to the Nizam Shahi kings of Ahmadnagar.

Daulatabad fort is about one mile from the railway station of that name on the road to Ellora, but the fort can be conveniently visited from Aurangabad on the trip to Ellora caves by road, as there are no cars available at Daulatabad station.

The origin of the Golconda fort can be traced to the earlier Hindu periods of Deccan History, namely the Yadava dynasty of Deogiri and later the Kakatiya House of Warangal, as insignias of these ruling families as well as fragments of inscriptions and carvings of old Hindu times, are to be noticed on the walls, bastions and fortifications. But there is no recorded history of Golconda previous to the year 1364 A.D. During the year mentioned, the fortress and district of Golconda were ceded as indemnity to the Bahmani king, Mahmud Shah, by Kanhya Nayak, raja of Warangal, and the name of the fort was changed to Muhammadnagar.

Subsequent to the decline and disruption of the Bahmani Empire the kingdom of the Qutb Shahis, with Golconda as its capital, was founded along with the other principalities,—namely, Bijapur, Bidar, Ahmadnagar and Berar. Firishta, the famous contemporary Persian chronicler, has shown 1512 A.D. as the year when the first king of Golconda declared independence, but an important Persian inscription on the Old Jami Masjid inside the fort shows the founder of the dynasty, Sultan Quli Qutb, paying homage to and showing himself as a vassal of Mahmud Shah Bahmani, as late as the year 1518 A.D.

The Qutb Shahis ruled over Golconda continuously from 1518 to 1687 A.D. when the eighth king, Sultan Abul Hasan Tana Shah, was taken captive by Aurangzeb and Golconda was annexed to the Moghul Empire.

Starting almost with the inception of the Moghul rule in northern India and ending with its fall at the hands of the last Great Moghuls, Aurangzeb Golconda played an extremely gallant role in the cultural evolution of the Deccan and witnessed many vicissitudes in the medieval history of the country. It had political, cultural and social contacts not only with the other four Muslim sister-kingdoms of the south, mentioned above, and the Hindu kingdom of Vijayanagara, but also with the great Moghul Sultanate of Delhi and even with Persia. It also saw the first germs of the English, French, Dutch and Portuguese Settlements take root in India.

The fortress of Golconda, built on a picturesque granite hill about 400 feet hight and surrounded by

three tiers of loopholed and battlemented ramparts, attracts the attention of the visitor from a considerable distance. The importance of the fort both as an object of historical curiosity as well as a centre of tourist-traffic, in the close vicinity of the metropolis of Hyderabad, cannot be over-emphasised. The very name Golconda fills the heart of the antiquary and the tourist alike with a thrill for its grand historical associations and conjures up in his mind a mental picture of that Great Capital which, on account of its fabulous wealth and glory, dazzled the eyes of such European travellers as Marco Polo, Tavernier and Thevenot, and fired the imagination of the author of the *Arabian Nights* to write tales like "Sindbad the Sailor, the Giant-birds and the Valley of the Diamonds", and made the great Moghul Emperors like Akbar, Shah Jehan and Aurangzeb dream of the envious Koh-i-Nur, which now adorns the British Crown, and the vast possessions—from sea to sea—of the invincible Qutb Shahis.

The fort, as already mentioned, has three ramparts and has a perimeter of about seven miles. Apart from the fort walls, gateways, bastions, the citadel on top of the hill and other buildings of considerable historical and architectural interest, some of which bear important inscriptions carved on stone and wood and in some cases arranged in blue and red encaustic tiles, there is under the shadow of the rock of the fort a magnificent group of zenana palaces which are associated with the names of such romantic personalities as Bhagmati, the sweetheart of the fifth king of Golconda and the founder of the city of Hyderabad, Taramati, Pemamati, Hayat Bakshi Begum and others. These bear the personal touches and direct stamp of their graceful and gracious hands and still retain so much of their original lusture, freshness and sweet associations that not only were contemporary monarchs and emperors impressed but are even now talked about in every house and home in Hyderabad. In addition to the structural remains of various degrees of importance the whole fort area is a mine of historical and archæological treasures, comprising as it does huge masses of untouched historical evidence hitherto concealed in the countless ruins and mounds in the various localities of the fort.

Inside the fort premises, besides the remains

of the Qutb Shahi buildings, there is a group of palaces called the Nau Mahalla. They are comparatively modern, having been built by the earlier Nizams but their plans are very artistic and their beauty is enhanced by the pleasantness of the gardens and cisterns, which surround them.

About three furlongs north-west of Golconda fort surrounded by a fruit garden, called the "Ibrahim Bagh"—are the tombs of the seven Qutb Shahi kings: (1) Sultan Quli Qutb, (2) Subhan Quli, (3) Jamshed Quli, (4) Ibrahim, (5) Muhammad Quli Qutb, (6) Muhammad Qutb and (7) Abdulla Qutb Shah and those of their relatives—Hayat Bakshi Begum, Nizamuddin, Pemamti and others. The architecture of the tombs—although generally in line with all other Muslim mausolea, has a characteristic style of its own.

The general plan of the tombs is a dome built upon a square base which is surrounded by a gallery of pointed arches. The gallery is single-storeyed in the case of minor tombs but is doubled in the larger ones, and the admixture of Hindu motifs, like the lotus friezes, lotus leaves and buds, the chain and pendant designs, the projecting eaves, cruciform capitals, pillar-and-lintel devices, etc. impart a certain harmonious touch to the decoration and relieve the monotony of the architecture.

GULBARGA

This was a town of great importance in medieval times and is now the headquarters of the district of that name. It was probably founded in the days of the Calukyas of Kalyani but attained its importance only when the founder of the Bahmani dynasty made it his capital.

Gulbarga has a strong fort with an outer wall running parallel to the fort with numerous bastions. The ditch all around is ten feet deep, dug out of solid rock. Three large gates through which the elephants can pass with howdahs on, and several small wicked gates afford access to the interior. The walls of the fort are about 30 feet high, but near the bastions and gates they are nearly fifty feet high.

Inside the fort is a grand mosque the Jami Masjid constructed in A.D. 1368 probably modelled after the mosque at Cordova in Spain. "Its dimensions

are considerable though not exclusive, it measures 216 feet east and west and 176 feet north and south, and consequently covers 38,016 square feet." Its great peculiarity however, is that of all the great mosques in India, it is roofed and covered all over, with 63 small domes carried on arched bays. It has four shapely domes at the corners with a fifth large dome dominating the whole above the prayer chamber, and "takes the front rank among such buildings by its simplicity and grandeur."

Another noteworthy monument in Gulbarga is the shrine of Sayyid Mahmmad Gesudaraz better known as Khwaja Banda Nawaz, a saint of the Chishti Circle of sufis who flourished during the Bahmani kingdom. It has a plain white dome about 80 feet high with its interior with geometrical patterns, floral devices and inscriptions and verses from the Quran in letters of gold.

The tombs of the Bahmani kings buried here are half a mile to the south, some of them single, others double, with the details varying with each reign. The early ones are typical of the Tughlaq style of Delhi, but the mausoleum of Feroze Shah and his family, 153 feet by 76, bears witness to the growing strength of Hindu influence as also to "a new preference for Persian ornament, particularly in the shining plaster and painted decoration of the interior reminding one of the rich designs of Persian book-binding and embroidery."

HYDERABAD

Hyderabad, although the fifth city of India in respect of population, appeals most to the tourist on account of its still retaining an Oriental glamour which is not to be found in the larger cities of India. In the excellence and beauty of its roads and public buildings it stands second to none of the other great cities of India.

Among its archaeological Monuments the Char Minar, the Char Kaman, the Mecca Masjid, the Badshahi Ashur Khana and the Mushirabad Mosque are the most important. The Mecca Masjid is a grand but sombre building, begun by Muhammad Qutb Shahi in A.D. 1614 and completed by Aurang-zeb in A.D. 1692. It has an extensive court (360 feet square) on the southern side of which the tombs of all the Nizams from the time of Nizam Ali

Khan who died in A.D. 1803 are built. The Mushirabad Mosque and the Toli Masjid are very characteristic of the Qutb Shahi style, which is marked by a profusion of plaster decoration and love of minor architectural detail, such as slender minarets, tiny kiosks and delicate parapets and screens.

The Char Minar is the most striking building in Hyderabad. It is a magnificent rectangular edifice of granite, built upon four grand arches facing north, south, east and west. Above the arches are two rooms said to have been used some time ago as a college. Each side of the building measures 100 feet, and the pitch of the arches is 50 feet from the ground, while the minarets rise to a height of 184 feet.

The Char Minar was built by Muhammad Quli Qutb Shah in A.D. 1591. M. Thevenot, a French traveller who visited Hyderabad in A.D. 1667, speaks of this building as follows:

"That which is called 'Four Towers' is a square building, of which each face is ten fathoms broad, and about seven high. It is opened in the four sides, by four arches, four or five fathoms high and four fathoms wide, and everyone of these arches fronts a street of the same breadth as the arch. There are two galleries in it, one over another, and over all a terrace that, serves for a roof, bordered with a stone balcony and at each corner of that building decagon towers about ten fathoms high, and each tower hath four galleries, with little arches on the outside, the whole building being adorned with roses and festoons prettily well cut. It is vaulted underneath, and appears like a dome, which has in the inside all round banisters of stone, pierced and open as the gallery is on the outside, and there are several doors in the walls to enter it. Under this dome there is a large table placed upon a divan raised seven or eight feet from the ground, with steps to go up to it."

During the occupation of the Moghuls in A.D. 1687 one of the minarets was struck by lightning and its reconstruction cost Rs. 60,000. M. Bussy, the French General and his troops occupied this building in A.D. 1756.

It is not known exactly why this edifice was raised, but some say that it was for the purpose of commemorating the deliverance of the town

from a pestilence. The purpose of this monument has also been a mystery but it is suggested that it was probably built as a gateway in front of the beautiful piazza on which the lofty portal of the royal palaces opened.

ITTAGI

Ittagi is a small village in Raichur district some three miles to the south of Bennikoppa Station on the Western Railway between Kopbal and Gadag. The Mahadeva temple situated in this village is one of the finest Calukyan temples and fully justifies the title 'emperor among temples' (Devalaya Cakravarti), given to it by the founder.

The plan of the temple comprises a shrine with an antechamber, a closed hall with porches on either side of it towards the north and south, and a pillared hall which is open at the sides. The temple faces east, and the great open hall at this end was originally supported upon sixty-eight pillars. Twenty-six of these are large ones, standing on the floor and forming the main support of the roof; the rest, which are shorter, stand on the stone bench surrounding the hall and carry the sloping eaves. The large columns are of different designs, but are arranged symmetrically with regard to the shape and pattern of each. The four central ones have angular carving arranged vertically both in the shafts and capitals the design although very rich seems quite in harmony with the elaborate pattern of the other architectural parts of the building. For instance the slabs of the ceiling of the middle apartment of the hall have been carved into a rich arrangement of hanging arabesque foliage and makaras which spring from the jaws of a kintimukha mask. The convolutions of the design with their circling, excrescences and bewildering whorls form a most luxuriant pattern.

The inner hall which is closed, measures 27 on each side, and beside the entrance from the outer hall has also doorways towards the north and the south which are richly adorned with sculpture. The top of the sikhara is now missing but it was divided into three storeys which are quite distinct and not so cut up and masked by decorative detail as in the temples at Alampur. The little

cuspid niches, which decorate the centre of each storey rising one above the other are exceedingly handsome, and the deep canopy of the roll moulding which is appointed with a little hanging buds, is designed in very graceful curves. Their delicate lace-like workmanship is further enhanced by the background of the rich, dark shadows of the niches.

These beautiful wreaths of filigree are repeated as ornament in the recessed panels of the walls below and in two cases, one on either side of the shrine serve as window-frames, the spaces between the rolls forming the lights. The three principal niches on the shrine walls, boldly accentuated by their deep projecting cornices are now empty, their images having disappeared.

The beautiful inscription in flowing Kannada verse set up in a hall adjacent to the temple states this temple was built in A.D. 1112 by Mahadeva, a General (Dandanayaka) of the Western Calukya king Tribhuvanamalla Vikramaditya VI of Kalyani. This temple is almost unrivalled in this part of the country both in the magnificence of its archi tectural style and its luxuriant decorative detail.

KALYANI

Kalyani, situated on the old road from Tuljapur to Hyderabad, is still a town of some size but is famous in history as the capital of the Later Calukyas. It was an important town in the 6th Century A.D. as it is mentioned in an inscription of the Early Calukya king Pulakesi I found in the Mysore State. It became the capital of the Calukyas during the reign of Tailapa (973-997), and in the 11th century during the reign of Somesvara I, it grew " beautiful so that it surpassed in splendour all other cities of the earth " as stated by a famous contemporary poet called Bilhana.

In the middle of the 12th century the Kalacuris usurped the kingdom and during this period Kalyani became the centre of the Virasaiva or Lingayat religion founded by Basava, minister of Bijjala, a Kalacturi king. After the fall of the Kalacuris, however, Kalyani gradually lost its importance till it was conquered by Muhammad Tughlaq as testified to by two inscriptions of his found in the fort here.

The Bahmanis rebuilt the old Hindu fort when

this place came under them and on the fall of this dynasty Kalyani became part of the Baridi territory for some time, and finally came under the Adil Shahis of Bijapur who, according to the inscriptions carved on the walls of the fort, made important additions to its defences.

After the conquest of Bijapur in 1557, Aurangzeb's army plundered Kalyani and it was included as a district of the Subah of Bidar under the Mughal Empire.

KONDAPUR

Kondapur is situated in the Medak district at a distance of 43 miles from Hyderabad. It has several ancient mounds one of which has been excavated partly by the Hyderabad Archaeological Department. A large number of structures have come to light such as a dagoba with a few cells all round, two small caitya halls, a stupa 15 feet in diameter in the middle of a courtyard paved with brick and concrete, six underground chambers and furnaces. There is nothing striking about the architecture here but these structures are quite well planned and executed and prove that Kondapur must have been a very important Andhra centre, perhaps one of the 30 towns of the Andhras referred to by Roman writers.

A gold coin of the Roman Emperor Augustus (37 B.C.-A.D. 14), about a dozen silver coins, 50 copper, 100 of tin and a large number of lead coins totalling in all 1835 coins have been discovered at this place. A few moulds of coins, some of them identified as moulds of punch marked coins, have also been discovered.

The pottery discovered consists of plain saucers and chatties of ordinary domestic use, ornamented pots, urns, incense burners, and vases exhibiting potter's skill of a very high order. Some are very large and a few have symbols like the triratna, lotus design, dharma-chakra, etc. A few are extremely thin and delicate and have a red colour with lustrous polish.

Broken bits of bangles, terra-cotta, shell, ivory, copper and glass with embossed and incised designs on clay and ivory bangles and anklets have been found in large numbers as also terra-cotta beads and necklaces. Iron implements and weapons discovered include sickles, spear heads, knives,

chisels, forks, etc. Ivory pieces with figures beautifully carved on it testify to the ancient skill in ivory work.

Hollow figurines of kaolin made in moulds (in two or more parts joined and fixed) have been found in considerable numbers. Some of them show traces of green, red and yellow paint on them. A second variety of terra-cotta figurines, solid and made of soft clay mixed with sand, is found with a coat of light red slip applied before firing. Some of these figures have been identified tentatively. One of them is probably a Yakshi (Kubara ?) and another—a female with a child on her knee— might be Hariti with a fan or an incense burner in her land, One of the most beautiful figures is identified as a Bodhisattva with an expression of "internal calm and repose worthy of a votary of the Buddhist faith." A large number of beads made of lapis-lazuli, carnelian, onyx, jade, rock, crystal, amethyst, glass, shell and clay of a great variety of shapes and sizes have been found. Deccan was noted for its bead industry in ancient times and Kondapur confirms this fact.

Kondapur has shown great promise and future excavations might throw a great deal of light on the ancient history of Hyderabad, particularly of the Satavahana and earlier ages.

KOPBAL

This is the headquarters of a taluq in Raichur district, and is situated on the left bank of Hirehalla, an important tributary of the Tungabhadra river. The place must have been very important from ancient times as seen from numerous inscriptions here in Prakrit, Sanskrit and Kannada from the time of Asoka onwards.

There are a number of dolmens or prehistoric structures on top of the hill here, which are locally known as Moriyarangadi or the shops of the Mauryas. Two inscriptions of Asoka have been found on huge boulders of rock in the local hills, one at a place called Cavimatha and the other at Palkigundu. A Kannada inscription of the 9th century refers to it as a reputed tirtha which is confirmed by the famous Kannada work Kavirajamarga of the 10th century A.D. which calls it Maha-Kopana-Nagara. About the end of the 10th cen-

SOME ASPECTS

tury A.D. it became the capital of a branch of the Silahara family. The Gangas of Talaked were Jainas and seem to have contributed a great deal to enhance the reputation of this place as a Jaina centre. The Calukyas of Kalyani also seem to have favoured this place which is referred to in later inscriptions and literature.

There are a number of valuable prehistoric and historic sites in and around Kopbal excavation which will throw a flood of light on the ancient and medieval history of southern India.

The Fort of Kopbal is another object of historical importance which has played a great part even in recent history of the British period. It was acquired by Tipu Sultan in A.D. 1786 from a Palegar and rebuilt with the help of French engineers. In May A.D. 1790, it was besieged by the forces of the British and the Nizam. Sir John Malcolm, one of the greatest British Generals, participated in this siege and described it as being "without exception the strongest place" he has seen in India. In fact the work of reducing the place had fallen chiefly upon the European artillery of the force and at the end of six month's siege little impression had been made upon the place. Its capitulation was owing to the receipt of the news of the occupation of Bangalore by the English.

The fortifications consist of two forts. The upper fort is situated on a lofty and nearly isolated summit in gorge on the east side of a cluster of rocky hills which occupy an area of several square miles. The fort is about 400 feet above the plains and the defences when in good conditions must have been exceedingly strong. It is inaccessible except by a fight of very rude rough steps which wind on and out among the rocks, and are in some places extremely narrow and unsafe. How many large guns could have been carried up these steps to the top of the fort is difficult to imagine. Kopbal is undoubtedly one of the finest examples of the military architecture of the Deccan.

MALKHED

Malkhed in Gulbarga district is the ancient Manyakheta, 104 miles north-west of Hyderabad. It was once a large city and seems to have included the

modern villages of Seram and Nagai close by. The entire locality abounds with ancient mounds, inscriptions, carvings and other antiquities testifying to its ancient importance.

The village lies on the right bank of the Kagna, a tributary of the Bhima, and is at a distance of three miles from Malkhed Road Station on the the Hyderabad-Wadi section of the Central Railway.

This was the capital of the Rashtrakutas from the beginning of the 9th till the end of the 10th century. It lost its lustre after the sack of the city by Siyaka, Paramara ruler, in A.D. 962. It was included in the Bahmani dominions in the 14th century and was later annexed by Aurangzeb towards the end of the 17th century.

The present religious importance of Malkhed is due to the sacred shrine of Sri Jayatirtha also called Srimat Tikacarya because of his famous commentary *Sudha* on the works of Sri Madhva. The aradhana celebrated in June attracts thousands of pilgrims even today.

In the time of Amoghavarsa I, however, Malkhed seems to have been a great centre of Jaina religion, literature and culture. Jinasena, the great guru of Amoghavarsa and author of several works noticed below, Mahendra, a Jaina Mathematician, Gunabhadra, Puspadanta and Ponna (Kannada writer) seem to have made Malkhed their home.

Jainism must have been an active force in the lives of kings and commoners alike at this time. We find Amoghavarsa renouncing the kingdom to become an ascetic in his old age and later, Indraraja IV also renounced the kingdom and ended his days " according to the Jaina form of renunciation." Numerous records at Sravana Belagola and other places in the south record the munificence of various Rashtrakuta kings ; and contribute to the fame of Malkhed and its rulers.

A number of Jaina and other works are stated to have been composed in this place (1) Adipurana and (2) Parsvabhyudaya Kavya both by Jinasena are the famous productions of the time of Amoghavarsa. Amoghavritti, a great commentary on the Sanskrit grammar of Sakatayana is named after this Rashtrakuta king and was probably the result of his patronage. Ganita-sara, a work on mathematics by Mahavira is another work that

we owe to his encouragement of learning. There is considerable basis for believing that the Kannada work on Poetics by name Kavirajamarga was from the pen of Amoghavarsa himself ; nor is there any doubt about the merit of his beautiful Kavya Ratna-malika which according to his own statement "he composed when he had abdicated the throne on account of the growth of ascetic spirit in him."

The famous Uttara Purana, the sequel to Adipurana, was composed in the reign of Krsna II by Gunabhadra. Puspadanta was evidently the most famous author of this reign although only three of his works have survived to this day, namely (1) Mahapurana or Tisathi-purisa-Gunalamkara, (2) Jasahacariu, an apabhramsa work in 4 chapters and (3) Naya-Kumaracariu, another apabhramsa work in nine chapters. Two other works are also famous as having been composed during the reign of Krsna II namely Jvala-malini-kalpa of Indranandi in 939 A.D. and Yasatilaka-compu of Somadeva in A.D. 959. The Kannada poet Ponna was highly honoured and was conferred with the title Ubhaya-bhasa-chakravarti by the king.

Malkhed in Rashtrakuta time "scraped the sky by its mountain—like high palaces and is called "the champion of the beauty of the celestial city, crowded with people and with flower gardens."

MASKI

Maski, ("Masangi" or "Suvarnagiri," town of Gold), in the Lingsugur taluq of Raichur district, and 17 miles from the taluq headquarters, has been extolled by the ancients for its mineral wealth. The place abounds in stone axes, flakes, cores microliths, potsherds and other neolithic objects which are found in abundance and scattered in fields around the village. The site is also rich in mogalithic burials of various types and denominations. Excavations conducted by the Archæological Department of Hyderabad in 1935-36 yielded several interesting discoveries of prehistoric time in this region. Countless neolithic implements in the form of flint, chalcedony, and chert knives, flakes and cores, beads of terra-cotta, semiprecious stones, chank, etc., as well as terra-cotta human and animal figurines and pottery vessels with

mono and polychrome paints have been found. Included among the finds are funerary urns made of burnt clay and some human skulls which are of considerable interest to the anthropologist. The site has also yielded some remains of the Andhra period. All these facts go to indicate that the site continued to be inhabited from prehistoric times to the Andhra period.

In the neighbourhood of the town under a canopied boulder is carved an Asokan Edict in Brahmi script. The importance of this inscription lies predominantly in its mention of the name of Asoka as the author of the Edict.

PAITHAN

Paithan is the headquarters of the tahsil of the same name in the Aurangabad district and lies at a distance of 32 miles south-west of the city of Aurangabad.

In ancient Pali literature and the records of the Buddhists 'Patitthana'—modern Paithan—has been mentioned as the southern terminus of the Savatthi-Patitthana trade-route and described as a flourishing town nestling on the banks of the Godavari. Arrian, the Greek writer, has called this town 'Pleithan' and Ptolemy, the Egyptian geographer and astronomer of 1st half of the 2nd century A.D., recorded in his annals that 'Baithana' was the capital of 'Sire Polomaios'; and the author of the Periplus called the town by the name of Poethana, while Pliny, the Roman historian of the 1st century A.D. pays a high tribute to this town by stating that it is the glorious capital of the Andhras. In one of the inscriptions of the Pithalkhora caves (Aurangabad district) and also in the *Pratisthana Mahatmya*—a Hindu legendary account which deals with the events relating to the founding of this city—the name of the town is recorded and preserved as 'Pratisthana.' In one of the inscriptions of Asoka mention is made of Buddhist missionaries having been sent to the 'Petenikas,' which can be no other than the people of Paithan.

Known to the ancients by various names, and celebrated for exporting textiles, beads and onyx, through Barygaza (modern Bharoch), the town of Paithan, was the capital of the Satavahanas.

Trial excavations were conducted at four likely sites on the mounds near Nag Ghat, situated to the south-west of modern Paithan. Besides furnishing historical *data* of the various periods of Indian History, these excavations revealed traces of the ancient capital of the Andhras in the form of square and round Andhra coins with Swastka and Bodhi tree design, etc., brick structures, houses, drains, etc., and also terra-cotta figurines, semi-precious stone and clay beads, ivory and shell objects, etc., which go far into the prehistoric phase of India's history.

RAMAPPA TEMPLE, PALAMPET

The great Ramappa temple lies close to the tank of the same name in the Mulug taluq of Warangal, about 40 miles north-east of Warangal. It has been described as the 'brightest gem in the galaxy of Medieval Deccan temple-architecture.' The main temple, which is surrounded with an old enclosure wall composed of large stone slabs, has a subsidiary shrine each on its northern and southern ends. The temple is similar in style and workmanship to the Thousand Pillar Temple at Hanamkonda but is more ornamental. An unique feature of the temple is the addition of large dancing figures in various attitudes which have been utilized as brackets springing from the pillars and supporting the over-hanging eaves. The figures are carved in black basalt with brilliant polish; and their beautiful anatomy, and the life and rhythm of their dance make these figures look extremely beautiful.

The sikhara of the temple is constructed of large light bricks which fleet on water.

According to a Sanskrit inscription fixed inside the enclosure the temple was constructed in 1204 A.D. by a Recerla Rudra, a subordinate of the Kakatiya king, Ganapati.

WARANGAL

At Hanamkonda, (Warangal), about four miles from Kazipet Junction, stands this early important temple of the Kakatiya dynasty of Warangal. The temple, like all earlier Calukyan temples, is star-shaped and triple-shrined, the three shrines being dedicated to Siva, Vishnu and Surya, respectively. The shrines are now devoid of deities; but

the perforated and ornamented stone screens on the respective doors of the shrines contain beautiful sculptures which enable this identification. "The arrangements of the pillars which are about 300 in number and the variety of their spacing are in pleasing subordination to the general plan. The pillars of the mandapa are plain, while those of the temple are richly carved, but without being over-done; and it is only in pairs that they are of the same design. Some of the other details are of great beauty especially the doorways to recesses, the pierced slabs used for windows, and the very elegant open work by which the bracket shafts are attached to the pillars. The arrangement of three shrines joined together is capable of giving a greater variety of effect of light and shade than the plainer forms and the appearance of the whole is further improved by the terrace about three feet high and from ten to fifteen feet wide on which the temple stands."

A large black basalt slab, fixed near the eastern entrance contains a Sanskrit inscription written in Telugu characters. This records the date of the construction of the temple as 1162 A.D. It also gives the genealogy of the builder of the tem the Kakatiya king Rudra Deva and various other historical details. A large black basalt Nandi, placed on an open platform in between the temple, and the Nandi Pavilion, is a remarkable specimen of its type.

The fortress of Warangal was largely the creation of the Kakatiya king Ganapati and his daughter Rudrama in the thirteenth century, who also built the double wall of fortifications for the city, the outer walls of which have a perimeter of seven miles and the inner walls about four miles.

Inside the fortress there are four gateways reminiscent of the famous Sanchi Gateways. They were originally intended as gateways to the grand temple in the large area between them measuring 480 feet by 433 feet. Locally the gateways are known as kirti-stambhas and are of one pattern. The stone of the arches is grey granite and the carvings on them elegant and elaborate, richly interspersed with figures and emblems, the chief of them being the hamsa or Swan at each end of the arch.

Trial excavations conducted some time ago

between these gateways have brought to light remains of a large temple in the Calukyan style of architecture.

An English artist has recorded her impressions of art treasures found at Warangal. " There is such minute carving of borders, patterns like stencils, ropes of pearl interlaced, tiny knobby patterns, finely wrought dragons on the tops of elephants each prancing on the head of the other in a glorious frieze. I noticed a beautiful piece of Durga, eight armed, with four attendants each side. The grace of these most striking proportions of women haunches with the knee up. I photographed a fine triangular corner piece of a dragon with floral pattern very common to these temples, the same as on the ceiling the Hanamkonda of temple. Another panel was of two women light as air in ballet dress, and on each side a peacock dancing on the back of a Swan. I never saw more original or interesting bits of carving—a tree of life, a horse and rider, all most unusual. A crystal lingam was found *the other day* undamaged : all sorts of treasures."

PHYSICAL ASPECTS

THE Hyderabad State lies between latitude 15° 10′ and 20° 40′ North and longitude 74° 40′ and 81° 35′ East. It forms a polygonal tract occupying almost the centre of the Deccan Plateau.

The State covers an area of 82,168 square miles which is more than that of England and Scotland put together, equal to that of France or five times as large as that of Switzerland. It has a population of 1,86,55,108 far larger than that of Egypt, Iraq and Afghanistan. The length of the State from east to west is 456 miles. Its breadth from north to south is 384 miles. It has an average elevation of 1,250 ft., and is intersected by ranges of hills with summits rising from 2,500 ft. to 3,500 ft. The country to the extreme corner near Aurangabad has an average altitude of about 2,000 ft. above sea-level, falling imperceptibly to nearly a level of 1,200 ft. at Raichur and between 800 and 900 ft. near Kurnool. The surface of the country has

a general slope from north-west to south-east; the main drainage being in this direction.

HILLS AND MOUNTAINS

Really speaking there are no mountains in the State, but only hill ranges. The chief hill ranges in the State are as follows:

1. The Balaghat Range of hills which is an important spur of the Western Ghats, extends in the western half of the State. It has a length in the State of 200 miles and a width which varies between three and six miles. A spur of this range branches off from Bhir and runs through the districts of Osmanabad, Bidar, Hyderabad, Mahboobnagar as far as Nalgonda. It is known by different names in different parts of the State. The Balaghat the rivers, the watershed between the valleys of range forms a Godavari and the Krishna.

2. The Sahyadri Parvat Range which is another spur of the Western Ghats runs in the north of the State from west to east. It enters the State in the north-west of Aurangabad district and stretches as far as the eastern parts of Adilabad. The total length of this range within the State is 250 miles. At Ajanta, world-famous for its caves, they are known as Ajanta Hills and extend for about 100 miles. An offshoot of Sahyadri Parvat Range which stretches from Daulatabad as far as Jalna and thence passes into Berar is called the Jalna hills. Its length in the State is about 120 miles. The Jalna hills are about 2,400 ft. high; one of the peaks Daulatabad rising to 3,022 ft. above the level of the sea. That part of Sahyadri Parvat Range which stretches across Parbhani and Nanded districts and reaches as far as Nirmal is called the Nirmal Range. The Sahyadri Parvat has two branches running south-eastwards. The one running from Adilabad to Karimnagar districts known as Rakhi Gutta hills, and the other extending into Warangal district as Kandikal Gutta Range. Another range of some importance which is in Raichur is called the Yamnigarh Range.

RIVER SYSTEM

While the State has comparatively insignificant hill system it is endowed with some of the most

important rivers. These rivers are very useful not only because their valleys provide graded routes for railways across the broken surface of the plateau but also because by damming them at suitable points water can be stored for irrigation in a region where the rainfall is apt to be insufficient and where the rivers run very low in the dry season.

The river system of Hyderabad State consists of two great basins; that of the Godavari and the Krishna. The Balaghat Range which extends across the middle of the State divides the basins of these two rivers. The Godavari and the Krishna which are the two main rivers of South India flow right across the State forming natural boundaries with the adjoining States. Both these rivers flowing across the fertile tract of the Northern Circars fall into the Bay of Bengal. The Godavari which is the longest river flows through the State for 670 miles. This great river rises in the village of Trimbak near Nasik, in Bombay State and flows in a south-easterly direction entering the State at Phultamba in the Aurangabad district, its total length being 900 miles. Its important tributaries are the Penganga, the Purna, the Wardha, the

Pranhita, the Manjira and the Maner. The Penganga rises in the Devalgarh Hills in Berar and flows in a south-easterly direction along the northern boundary of Parbhani, Nanded and Adilabad districts. It joins the river Wardha and falls into the Godavari near Chinoor. Its course in the State is about 207 miles.

The Purna rises in the Kannar Hills in the Aurangabad district. It falls in the Godavari in the Parbhani district after flowing for about 265 miles in the State.

The Pranhita acquires its name after the confluence of the rivers, Wardha and Wainganga, at Seoni, Chanda district in Madhya Pradesh. It separates Hyderabad from Madhya Pradesh and falls into the Godavari in Adilabad district.

The Manjira is a river of Hyderabad State. It rises in the Balaghat Range in Bhir district, and flows towards the south-east through the districts of Osmanabad, Bidar and Medak. Near Sangareddy it takes a sudden turn towards the north forming the boundary between Nanded and Nizamabad districts. It joins the Godavari near Konda Wladi in Nanded district. Its length is

about 400 miles. The famous irrigation dam of Nizam Sagar is constructed across this river in the Nizamabad district.

The Maner has its source in the Thirmalapur Hills in Karimnagar district and flows for a distance of 140 miles through the districts of Nizamabad and Karimnagar. It falls into the Godavari in the Mahadeopur taluq of Karimnagar.

The Krishna is the other great river of the State. It rises near the famous Bombay Hill Station, Mahabaleshwar and enters the State at Echampet in Raichur district. Its total length is 800 miles, its course in the State being 400 miles long. The chief tributaries of the Krishna are the Bhima, the Tungabhadra, the Muner, the Wyra and the Dindi.

The Bhima rises in the Western Ghats at the famous shrine Bhimashanker, and flowing in a south-easterly direction enters the State at Urchand in Gulbarga district. The total length of this river is 516 miles. After flowing for 176 miles in the State it joins the river Krishna in the district of Raichur.

The Tungabhadra is the joint name of the twin rivers, Tunga and Bhadra, which rise together on the Western Ghats in the Mysore State and unite at Kudeli in the same State where stands a famous temple. The united river forms the boundary between Mysore and Bombay and then between Bombay and Madras. Flowing north-eastward it forms the boundary between Madras and Hyderabad. It touches the State at Madlapur and after a total course of about 400 miles it joins the Krishna below Kurnool. The famous kingdom of Vijayanagar stood upon its banks with its capital at Humpi. Its length in the State is about 175 miles.

TUNGABHADRA PROJECT

A very huge dam has been constructed across this river jointly by the Governments of Hyderabad, Madras and Mysore for the utilization of its waters for irrigation. The water-spread of the reservoir by submerging 82 villages is estimated to be 133 sq. miles. Apart from irrigating lakhs of acres the drops in the canal will be utilised for the generation of power.

The Musi rises on the Ananthgiri Hills and flows through Hyderabad and Nalgonda districts. It

enters the Krishna at Wazirabad in Nalgonda district, receiving the Aler river on its left bank near Chittur. Its length is about 150 miles. The city of Hyderabad stands on its bank.

The Muner rises from the Pakhal tank, flows through Warangal district taking the Wyra with it and empties its water in the Krishna in Madras State. Its length is about 96 miles.

CLIMATE

The climate is, in general, good for it is pleasant and agreeable during the greater part of the year.

The mean annual temperature of the State is about 81° F. The average annual rainfall is estimated at 31 inches principally received during the south-west monsoons between June and October. The north-east monsoon brings between 4 and 7 inches of rain. The average annual rainfall of East Hyderabad is 33 inches and that of West Hyderabad is about 29 inches. The rainfall increases from the south-west to the north-east. Raichur in the south-west (rain-shadow region) receives generally less than 20 inches of rain whereas Adilabad in the north-east receives more than 40 inches.

There are three marked seasons. The rainy season from the beginning of June to the end of September, the winter season from the beginning of October to the end of January and the summer season from early in January to the end of May.

VEGETATION

The natural vegetation of the State consists of:

(a) *The deciduous forests.* They grow luxurantly in areas having deep alluvial soil and where the rainfall is more than 40 inches. These forests occur in the northern and eastern parts of the State. The products of this region are teak, bijasal eppa, chandra, abnus, nallmadi and bamboos. The forests yield also honey, gums, lac and many useful medicinal plants. They are the abode of tigers, leopards, panthers, bisons, etc.

(b) *The scrub forests.* They are found in the south-west where the rainfall is less than 30 inches and the soil poor and shallow. Generally, thorny trees and bushes grow here. The animals of this region are deer, stag, nilgai, bisons, bears and

panthers.

(*c*) *Grasslands.* These occur in the hilly regions, in the open tracts in the deciduous forests and along the valleys of the rivers. The animals of this region are deer, sheep, goats, cows, bullocks, buffaloes and panthers.

NATURAL DIVISIONS

The State is divided into two larger and nearly equal divisions, geologically and ethnically distinct, separated from each other by the Manjira and the Godavari rivers. If a line were drawn from the confluence of the Tungabhadra and the Krishna in the south to the confluence of the Manjira and the Godavari in the north, it would serve as a good demarcation of the two tracts. The portion to the north and west belongs to the trappean region, that to the south-east being granitic and calcareous. There is a corresponding agreement between the two ethnical elements. The trappean region is inhabited by speakers of Marathi and Kanarese, the granitic country by speakers of Telugu. The trappean or black cotton soil country is a land essentially of wheat and cotton, while Telangana or the granitic region is a land of rice and tanks. The difference between these two tracts is very marked. The trap or black cotton soil region is covered with luxurious vegetation with cliffs, crags and undulating hills. The soil resulting from the decomposition of trap is of a dark colour and very fertile ; and being agrillaceous, it retains moisture for a considerable time.

In the granitic and calcareous region on the other hand, the hills are bare of vegetation, but the plains are covered with scattered brush wood of every description ; dome shaped hills and wild fantastic boulders and tors abound in many parts, giving the region a gloomy aspect. The soil derived from the decomposition of the granite is sandy and does not retain moisture. Consequently the rivers in this region run dry during the hot season, and this gives rise to the necessity of storing water in artificial reservoirs, known as tanks, with which the whole of the Telangana tract is studded.

MINERALS

The principal minerals in the Hyderabad State are

coal, gold, clay, limestone, iron ores and quartz. There are also appreciable quantities of graphite, mica, steatite and abrasive materials. Mineral industry in the State employs about 25,000 workers and produces minerals valued at about Rs. three to four crores. The major part of this industry is under Government control. The details of some of the principal mineral industries are given below.

Coal forms by far the most important mineral product of the State. As no coal is mined anywhere south of the State, the Collieries in Hyderabad enjoy a unique geographic advantage as the nearest source of coal to all industries and railways in South India. There are four collieries working in the State out of which two are located in Warangal district and two in Adilabad district. Three of these are owned by the Singareni Collieries Ltd., in which the Government hold a controlling interest with 88½ per cent. share capital. The coal reserves of the State are placed over 1060 million tons. Present output of coal in Hyderabad is nearly seven per cent. of the total Indian output. In 1951, the industry employed, on an average, 16,606 workers daily and produced about 12.7 lakh tons of coal valued at nearly Rs. 2½ crores. The coal is graded by a screening plant and sold without cleaning. The industry is partly mechanised and the output per man per day is about ½ ton.

The Hyderabad Gold Mines Company's at Hutti in Raichur district started working from October 1948. Government of Hyderabad have subscribed 80 per cent. of the share capital of the company. The daily average number of persons employed in and about the gold mines during 1951 was 1,162. The output was 9,475 fine ozs., valued at over Rs. 30 lakhs.

After coal, limestone forms the most important mineral product of the State and occurs extensively as massive or flaggy beds. At present it is mainly used for the manufacture of cement and as dimensional stone. Limestone is chiefly worked as flagstone locally known as Shahabad Stone. There are more than 100 quarries working Shahabad stone in different parts of the State, chiefly in Gulbarga district. The total quantity of limetone quarried during 1951 was 470 thousand tons

valued at about Rs. 30 lakhs.

White clay is another of the mineral products which is assuming increasing industrial importance and is being mined extensively for the last few years. Large deposits were found in the Asifabad taluq in Adilabad district besides those existing in Bidar district. The total output during 1951 was 2,460 tons.

Quartz is a principal raw material of the glass industry. Extensive deposits of good quality quartz ore are found all over the State except in the north-eastern portion. The local consumption is about 600 tons per annum.

Hyderabad had also extensive deposits of low grade iron ore and graphite. Mica and marble occur in the eastern parts of the Warangal district steatite, lime, kankar, millstone and sand are some of the other minerals worked in the State.

Mineral Production in 1951

Coal	12,69,000 tons
Gold	9,476 fine ounces
Limestone	4,79,000 tons
White clay	2,460 tons
Mica	24,049 pounds

The State, specially the Telangana region abounds in tanks and artificial lakes constructed mainly for the purposes of irrigation.

The following are the important tanks :

1. *The Pakhal lake* is one of the important historical lakes in the Warangal district which was built by Prataparudra, one of the great Andhra kings of the Kakatiya dynasty. It is built across the Pakhal river and is surrounded by dense forest. The length and breadth being 8,000 and 6,000 yards and the dam is more than 2,000 yards long. It covers an area of 13 sq. miles.

2. *Ramappa and Laknavaram* are other important lakes in the same district, belonging to 12th and 13th centuries.

3. *The Husain Sagar* lying between the twin-cities of Hyderabad and Secunderabad was built during the reign of Ibrahim Quli Qutb Shah in the sixteenth century. Its dam is about a mile in length and extends over an area of 4 sq. miles.

4. *The Mir Alam tank* lies three miles to the south-west of Hyderabad city. It has a circumference of about 8 miles. It was constructed by one

of the Nizam's Ministers, Mir Alam, in the 19th century to supply drinking water to the city. The dam built by French engineers has a bund formed by twenty-one large semi-circular arches with their convex side facing the water, and is supposed to be the only "Multiple Arch Dam" of its kind in the world.

5. *The Osman Sagar* or the Gandipet tank lies about 13 miles from the city of Hyderabad. It was built during the reign of the present Nizam of Hyderabad to ward off the recurrence of the floods of the river Musi and to serve at the same time as a reservoir of drinking water to the cities of Hyderabad and Secunderabad. A dam 4,500 ft. long has been constructed across the river Musi. It has an area of 18 sq. miles.

6. *The Himayat Sagar* is another tank connected with the Osman Sagar that has been constructed by throwing a dam across the river Isa for purposes of irrigation.

7. *The Nizam Sagar* has been constructed by damming the river Manjira, in the Nizamabad district. Its embankment is more than two miles and covers an area of more than 50 sq. miles. The lake has been constructed for irrigation purposes and it is estimated to irrigate about 3 lakhs of acres of land. Several canals convey water of this tank to long distances for irrigation.

8. *The Pocharam tank* is in the village of Pocharam in Yellareddy taluq of Nizamabad district. Like Nizam Sagar it is a holiday resort and a beauty spot of the State. A canal from this tank irrigates 13,000 acres.

9. *The Paler and Wyra tanks* have been built in Khammam taluq, Warangal district; the canals from these tanks irrigate 25,000 and 10,000 acres of land respectively.

CROPS AND PRODUCTS

The State is mainly agricultural. Nine-tenth of the population depend for their food on cultivation. The chief staple being cotton and millet in the north, and rice and oil-seeds in the south. Other crops grown in the State are ragi, maize, pulses, sugarcane and tobacco.

Fruits of different kinds are grown all over the State. The important fruits grown in abundance are mangoes, oranges, lemons, guavas, grapes, melons, figs and plantains.

SOME FACTS

POPULATION

Hyderabad's population according to the 1951 census is 1,86,55,108:

Males:	9,431,062	Urban:	3,476,159	(18.6%)
Females:	9,224,046	Rural:	15,178,949	(81.4%)

LITERACY

The total number of literates in the State is 1,708,308, of whom 1,428,020 are males and 280,288 females. The percentage of literates to the total population of the State works out to 9.2—15.1 for males and 3.0 for females.

MOTHER-TONGUE

Of 238 languages, dialects and caste-dialects spoken in the State, only six account for more than a lakh of speakers. Their numbers are as follows:

	Number of speakers	Percentage to total population
Telugu	8,921,524	47.8
Marathi ..	4,541,982	24.3
Urdu	2,159,214	11.6
Kannada ..	1,961,901	10.5
Lambadi ..	553,412	3.0
Hindi	133,733	0.7

These figures do not include the numbers for some dialects which philologists may perhaps classify under one or the other of the languages.

BILINGUALISM

In all 2,653,118 persons, or 14.2 per cent. of the total population of the State, also returned an Indian language as being spoken by them in their daily and domestic life in addition to their mother-tongue. This number covers 69 languages and dialects, of which only the following five account for more than one lakh of speakers:

	Number of speakers	Percentage to total population
Telugu	998,262	5.4
Marathi ..	587,564	3.1
Urdu	468,251	2.5
Kannada ..	425,372	2.3
Hindi	149,770	0.8

LIVELIHOOD

25.79 per cent of the population are self-supporting, 54.33 per cent. being non-earning dependants and 19.38 per cent. earning dependants.

AREA

The are of the State is 82,168 sq. miles, and it has 17 districts.